from all heauenly disposition, to all earthly concupiscence.

Which lurking infection in vs, although it seeme but a smale matter to many, and especially to the Papistes, who ple to much to extenuate it, and to make light thereof: yet wee must vnderstand, that in Gods sight it appereth a mighty matter, passyng all other synnes: who not onely loketh vpon our outward and manifest transgressions, which wee dayly commit agaynst his Lawe, but also considereth the person especially, & the croked nature inwardly infected within vs (out of which issue forth these outwarde transgressions) and so punisheth the same with no lesse penalty, then the outwards sinnes agaynst the lawe committed. Like as if a mighty Hunter chasyng the wilde Wolfe, and happening vpon the Wolfes den, findeth there the yong Wolfelynges, which as yet neuer did no ramen: yet because of the same nature lurkyng in them, he vseth them no otherwise then he doth the olde: Euen so let euery man repute hymselfe as touching his

The Papistes extenuate originall sinne.

Originall sinne no small matter in Gods sight.

Similitude.

ex libris Rich. White Eccl. Christi Oxon. alumni

A SERMON

of Christ crucified, preached at Paules Crosse the Friday before Easter, commonly called Good friday.

Written and dedicated to all such as labour, and be heauy laden in conscience, to be read for their spirituall comfort.

By Iohn Foxe.

Seen and allowed

Newly recognished by the Author.

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¶ To them that labour and bee heauy laden in conscience, *Iohn Foxe* wisheth harty comfort, perpetuall peace, and eternall life in Christ Jesus our onely Sauyour.

AMongest all the benefites of almightie God bestowed vppon man, from the creation of the worlde, as there is none more glorious and admirable, then the geuing of his owne sonne to vs, and for vs, to bee crucified: so likewise of all dueties that man can doe, or that is of manne requited to bee don to GOD, there is none so high, nor so acceptable vnto God, as to imbrace the same his welbeloued sonne by fayth in our hartes, and onely to seeke his glory. This duety and seruice to his crucified Christe, so farre excelleth in the sight of God the father, and maker of all thynges, that euen accordyng as wee seeke after his sonne, so he regardeth vs, as wee loue his sonne, so are we loued of hym, as wee beleeue in his son, and glorifie his name, so much the Father for his sake, glorieth vs, iustifieth vs, and accepteth vs, and otherwise not: for other acceptation and fauour of God to mankynde there is none, but that onely whiche standeth in the fayth and obedient submission of all men, to Christ their crucified redeemer, and glorious Sauiour. The reason whereof standeth thus.

First, forsomuch as no flesh elis is found

iuste, so is there none els, that can stande in the iudgement of God but onely his.

Againe, forasmuche as he in his perfecte righteousnesse walking here in earth with all his harte, worde, and deede in all thynges, and above all thinges, did seeke the glory onely of his father: So his father now likewise in heauen seeketh againe to set vp, and will set vp the glory of his sonne.

Moreouer, because the same welbeloued sonne of his, beyng here so innocent, and giltie of no death, was contented notwithstandyng so humbly to debase himselfe, and to be dejected as a seruaunte vnder all men, to obey his fathers will, euen to death, yea, and the most ignominious death of his Crosse: so hath it pleased his Father agayne to exalte him, not onely to surmount the glory of all princes and potestates, whatsoeuer, but also with such power and Maiestie hath aduaunced him, that euen the very knowledge and beleefe of his name, geueth euerlasting life to all sinners, be they neuer so greeuously burthened or laden, who so euer doe come to hym.

Wherefore, seyng now all the felicitie and comforte of mannes life, consisteth onely in the knowledge of Christe Jesus, and in glorifyng of his name, and in nothing els: what then can be more needefull to the health and saluation of all men, then to preache Christ Jesus, & the glory of his kingdome, whiche is to be glorified, and must be glorified, and if we will not glorifie him, GOD will sturre vppe, yea stones and wormes of the earth to glorifie his sonne. For his glorie must prosper and encrease, and at length will

caste

caſte doſwne all the glozye of this ſwozlde, ſo that in the ende no glozye ſhall ſtande, but onely of Chzilte Jeſus crucified. Sayncte Paule vnderſtandyng this glozyous Maieſtie of the ſonne of God, regarded to knoſwe nothing els but onely Chzilte Jeſus, and him crucified. And ſo likewiſe our partes ſhall bee, eſpecially ſwhich bee pzeachers and miniſters in Chziltes Churche, to employe all our indeuour to the ſame, that Chzilte Jeſus maye be pzeached and glozified, eſpecially in theſe our) dayes and tymes: ſwherein the ſwozlde ſeemeth to groſwe in an vtter contempt of Chzilt and of his kingdome. For, to omit firſt to ſpeake of the Jewes and Turkes, ſwhich be pzokeſſed enemies to the Croſſe of Chzilte, and haue diſpoyled hym of the greateſt pozcion of his vniuerſall churche: euen amongeſt vs ſwhiche yet remaine, and beare the name of chzilſtians, hoſw many doe liue as though either ſwe knew not Chzilt, oz beleued not his teaching, oz paſſed not much ſwhat ſwe pzokeſſe?

1.Cor.3.

Of this ignozaunce and contempte of Chzilte, rileth all theſe heapes of miſchieſes, ſwhiche dayly growe, and noſw ouerflowe the ſwozlde. The deuill rageth, the Turke dayly winneth, the Papiſt perſecuteth, and yet all this ſwill not aſwake vs to ſeeke to Chzilt: in ſwhome onely hetz all our victozye. Our couetous, voluptuous, vitious, and ambicious life, ſwhat declareth it, but either infidelitie, oz contempte of Chzilte kyngdome? We talke of heauen: ſwe ſwalke not to heauen. What ſoeuer our outſwarde face pzetendeth, to examine our hartes by our fruites, ſwhat thyng almoſte ſeſo vile in this ſwozlde,

The ignozance and contempte of Chzilt in thy ſwozlde.

whiche wee esteeme not more then the kyng-
dome of heauen? The glorye of Christe is
not our studie, or certes is the least parte of
our studie. Our wittes and senses are so oc-
cupied in other artes, faculties, sciences, and
studies, or so employed in worldly affayres
that what was done in the mounte of Cal-
uarie for our redemption, scarse wee haue
leisure to thinke thereof: Or if wee thinke a
little, it sinketh not downe, it taryeth not with
vs. We heare of the glorye of Christ, but wee
feele it not: we talke of Christ, but haue no
experience of him, nor acquayntaunce wyth
him: wee honour hym with lippes, but our
harte hungereth not after him: outwardlye
we profesle him, but inwardly we passe not
for him. For I count Christ then not passed
for, when any thing is preferred before him.
And this is the cause, why amongest vs chri-
stians vice so raigneth, the phantasies of the
world so florishe, lyfe ruleth by affections,
man caryed away with vanitie, true peace
lacketh, blinde ignoraunce and superstition
aboundeth, spirituall knoweledge and po-
wer in manne is so weake, and the deuill so
strong by his sorceries and witchcraftes, to
hurt and enchaunt vs, as he doth, and man
not able to withstand him. Why? Because
Christ dwelleth not in vs, who onely can o-
uercome the deuill. For without Christ man
can doe nothing.

Wherefore, to awake the hartes of such
Christians in these drousy daies of carnall
securitie, to the contemplation of the glory-
ous kyngdome of Christe, I was the more
willing at the request of certaine frendes to
condescende, in bestowing a little paynes
herein:

herein: And partely also for the Papistes cause, to do them some good if I could, who all bee it they profesſe the whole Historye of Christes passion as we doe, yet by their doctrine it semeth, they goe no further, then the outward historye. They make muche adoe about the Crosse of Christ, and haue sought these 500. yeares for his Crosse: and yet they knowe not his Crosse, neither doe they see much more in the Passion of Christ, then Animalis homo, that is, the sensible manne maie doe. They see him poore sweating, bleedyng, falsely accused, wrongfully oppressed, wounded, scourged, derided, crowned wyth Thorne, nailed, crucified, hangyng vppon the crosse naked, pearsed, deade, and buried. All this they see and graunte with vs, his miracles also they confesse whiche hee wroughte, and that he rose agayne the thirde daye, and ascended vp. &c. And because they graunt the same to bee the sonne of God, therefore they magnifie and worshippe all the outwarde implementes that went to his blessed passion, the nailes, the crosse and timber, the speare the crowne and thornes, his coate and tunicle. &c. And herein standeth almoste the summa totalis of their Religion. But this is not enough. To knowe Christ Jesus crucified, and to knowe him rightly, it is not sufficient to staie in these outward thinges: we muste goe further then the sensible man: we muste looke inwardly with a spirituall eye into spirituall thinges. Neither is it perfectly inough for vs to knowe that Christe was crucified, that he rose agayne, and ascended, &c. for the Turkes and euill spirites knowe this: but

The passion of Christ crucified not rightly knowen in the Church of Rome.

The summe of the Popes religion standeth in outward thinges.

here is neede of Gods holy spirite, and reuelation, to open further vnto vs wherefore he died, wherefore he rose agayne, and for whome, that is, for oure sinnes, and oure iustification: To knowe, not onely the storie of his death, but the power of his death, and vertue of his resurrection: To knowe what his crucifiyng here in yearth, wrought aboue in heauen, and vndermeath in hell: howe by the bloudde of his crosse, the Lawe is satisfied. Gods wrathe killed, his fauoure reconciled, all thinges pacified bothe in heauen and in earth, the deuill conquered, death vanquished, hell gates destroied: to know that crucified sacrifice of Christes body, to be a perfect deliueraunce of all his people from the beginnyng, to the ende of the worlde to bee a full satisfaction once and euer for all our sinnes, en absolute discharge and acquitaunce for all our debtes: briefely to bee a free iustification, redemption, and righteousnesse before God for euer, to all them that beleeue in hym, without any other meanes, or helpe annexed thereto. And this is to knowe a right Christe Jesus crucified. The knowledge whereof seemeth to be wantyng now in the churche of Rome, as may sensibly appeare by their doctrine and institutes, by their auricular confession, and satisfaction for synnes, by their daiely sacrifice, propiciatorie Masses, Trentals, and Purgatorie, by merits of superogation, inuocation of Saynctes, the Popes pardons, and dispensations: Finally, by all the procedinges of that Churche, euen from the holywater stocke, to the hanging pixe on the high altar. Which all being packte in one fardell, as in Pandoras boxe together,

make

The right knowledge of Christ crucified.

make but a heape or Chaos of phantasticall trifles, proceeding onely of the ignorance of Christ Jesus crucified, and thereof take their ground and beginning.

Wherefore, to remoue this disease of ignorance, partely from these aboue rehearsed, whereby they maye bee reduced into the kynges highwaye of their saluation: but especially for you that be mourning in conscience, to comfort you in Christe Jesus crucified, whom the terrour of the lawe to much oppresseth: I was so muche the rather perswaded to haue this Sermon published, that Christe Jesus might not onely bee preached to the eares of some, but also printed, yea, and painted, if I might, to the eyes of many. In whiche Sermon although I haue not, nor could not fully followe in speache and forme, euery thyng so precisely as was spoken: yet so farre as remembraunce coulde serue me, I haue not muche digressed from the sentence, order, and principall poyntes in the saide Sermon contained: addyng withall some thynges more which I thought before to haue spoken, and either for plentye of matter, or lacke of memorye were forgotten. Also certayne other thinges then not spoken, I haue here inserted vppon necessarye occasion, yet conuenientlye seruyng for the purpose, and necessarely for the tyme, especially in twoo poyntes: one concerning the dayely sacrifice of the Masse: the other touching the possibilitie of the Lawe, with certaine other additions incident. Whereby this Sermon (I must graunt) is growen somewhat more large in printyng, then it was in preaching.

Errours of the the Popes churche, how they come and take their beginning.

And although the tyme nowe I see so mi-

serable, that little or nothing it auayleth, to take paynes eyther in preaching, or printyng, when men wholy geuen ouer to worldly studies, haue little leasure, and lesse lust, either to heare Sermons, or to reade bookes, bee the argument neuer so graue and comfortable: yet notwithstanding for so muche as the Lorde hath a remnaunt of some kaythfull seruauntes, whiche walke after their Lorde and God with a perfecte harte, and are not hearers onely, but seekers also of his kingdome: and especially for your cause, that labour and are laden in conscience, where soeuer, or what soeuer ye be, in whō the Lorde hath wrought an earnest hunger, and harte seeking for hys kyngdome, for you most principally I haue penned this Sermon. De Christo crucifixo: and to you specially I dedicate and commende the same, desiring the same Lord Jesus crucified for vs, that you in readyng hereof, may receiue suche spirituall refreshing to youre soules, and high courage of kayth in Christe Jesus, that neither Sathan may deceyue you, nor the lawe terrifie you, nor death confounde you, nor sinne oppresse you: nor conscience captiue you, nor helle gates preuayle ouer you: but that you rightely vnderstandyng with all Saunctes, what is the hope of your callyng, the riches of your inheritaunce the greatnesse of his power, and aboundaunce of his fauour towarde you, and what is the breadth, length, and profundite, and what is the superadmirable loue of knowledge of Christ Jesus crucified, maye superabounde in all heauenly courage and consolation, and also with a holy pride maye triumph in christe

Afflicted consciences.

Jesus

Iesus. In whom as I wishe to you all spi-
rituall benediction, and goodnesse; so I be-
seeche you likewise to praie for me your fel-
lowe brother, seruaunt and louer in the same
Lorde Iesus, who preserue bothe you,
and vs also with you in these dan-
gerous daies, from all wic-
kednesse, to his euer-
lasting kingdom.
AMEN.

Ephe. 1.

¶ *First for the ground and argu-*
ment of my Sermon, I shall desire you (christian audience) to geue eare vnto a fewe woordes, which I will recite to you out of S. Paule written vnto the Corinthyans, *2. Corin. 5* The woordes be these: *Pro Christo itáque legatione fungimur. &c.*

Texte 2. Cor. 5.

For Christ therfore, or in Christs name we come to you as messẽgers, euen as GOD himselfe desiring you. We pray you for Christes sake, that you will be recõciled vnto GOD. For him which knew no sin, GOD hath made to be sinne for vs, that we might be made the righteousnesse of GOD by him &c. ij. Corinth. v.

IN this parcell of Scripture here is wrought vnto you (Christiã audience) an high message from an high and mightie prince, of an high matter, and of weightie importaũce. Concerning the whiche message, three thinges I haue principally to notify vnto you, by order of the letters as it lyeth.

First

1. FIrst, beginning with hym, who is the sender of hys message.
2. Secondly, to speake of them whiche be the messengers.
3. Thirdly, to shewe, what is the message it selfe here sent vnto vs.

The first diuision.

As touching the first, saint Paule, to prepare and stirre vp the mindes of the Corinthians to more attention, expresseth first the persone and authour of this message, in whose name hee commeth, saying: *In the name of Christ wee come as Ambassadours, &c. In the name* (sayth he *of Christ*. Wherein we see the wordes of Christ our Sauiour rightly accomplished: wherein he prophesying before of this his Apostle and messenger, speaketh to Ananias in this wise, saying: Vade, quoniam vas est mihi electionis, &c. *Goe to hym, for he is an electe vessell to me, to beare my name before the Gentilles and kinges, and before the children of Israell.* Actes ix.

The sender of the message.

Actes. 9.

In like maner of the other Apostles also when soeuer they come, eyther shewyng whose seruauntes they be, or to teache

The Apostles do all thinges in the name of Christe.

teache any doctrine, or to worke miracles, euer they beare the name of Christ before them, with hym they begin, and with hym they ende. Now, if messegers or Ambassadoures, whiche come from earthly Princes and potestates in thys worlde are commonly estæmed and reputed, according to the estate of them whiche sent them, and especially if the matter bryng with it any face of temporall commoditie, men are wont right gladly to receaue thē: How muche more then ought wee to bee moued with this heauenly, and moste ioyfull Legation directed vnto vs, not from anye terrene Prince or Lorde, but from the Kyng of Kinges, and Prince of all Princes, especially touchyng suche a benefite here sent, and offred vnto vs by hym, of such speciall and singuler effecte, that without it no earthly thing in all the worlde can make vs happy, and hauing it, nothing can make vs miserable.

Let me tell you a story, which I remember was done about the beginning of Quene Maries raigne, *Anno. 1554.* There was a certaine message sent, not

from

from heauen, but from Rome: not from God, but from the Pope: not by any Apostle, but by a certaine Cardinall, who was called Cardinall Poole, Legatus a latere, Legatus natus, a Legat from the Popes owne white side, sent hether in to England.

The Popes Legacie into England.

This Cardinall Legate firste comming to Douer, was hondurably receiued and brought to Grenewich: where he agayne beyng more honourably receiued by Lordes of high estate, and of the priuy Counsayle (of whome, some are yet aliue) was conducted frō thence to the priuye Stayers of the Queenes Court at Westminster, no lesse person then Kyng Philip hymselfe wayting vpon him, and receiuing him, and so was brought to the Quéenes greate chamber, she then beyng, or els pretending, not to bée well at ease. *Steuen Gardiner* the Bishop of Winchester, and Lorde Chauncellour of Englande, receiuyng this noble Legate in the Kyng and the Quéenes behalfe, to commende and set foorthe the auctoritie of this Legate, the greatnesse of hys messege, and the supreme

Card. Poole the Popes Legate.

Stephen Gardiner Bishop of Winchester

supreame maiestie of the sender, before the publike audience of the whole Parlament, at that tyme assembled, there openly protested with greate solemnitie of wordes, what a mighty message, and of what greate importaunce was then brought into the realme, euen the greatest message (sayd he) that euer came in to Englande: and therfore desired them to geue attentiue and inclinable eares to suche a famous Legation, sent from so high authoritie.

Well, and what message was this? Forsothe, that the Realme of England should bee reconciled agayne vnto their father the Pope: that is to saye, that the Quéne with all her nobilitie and sage Counsayle, with so many learned Prelates, discrete Lawyers, worthy commõs, and the whole body of the realme of Englande, shoulde captiue them selues, and become vnderlynges to an Italian straunger. and Frierly Priest sitting in Rome, which neuer knew Englande, neuer was here, neuer did, or shall doe England good. And this forsothe (sayed *Gardiner*) was the greatest

ambassage,

ambaſſage, the weightieſt Legacie that euer came to Englande: forgetting belike either this meſſage of GOD, ſent here by his Apoſtles vnto vs: or els becauſe he ſawe it made not ſo muche for his purpoſe as did the other, he made the leſſe accompt thereof.

Stephen Gardiner mighty meſſage ſent to Englande from Rome.

Well then, and will wée ſée what a weightie meſſage this was that *Gardiner* ſo exquiſitly commended? Firſt, the ſender is gone, the meſſenger is gone, the Quéene is gone, and the meſſage gone, and yet Englande ſtandeth not a ruſhe the better. Of which meſſage I thus ſay, anſwering againe to *Gardiner*, per inuerſionẽ Rhetoricam, that as he ſaieth, it was the greateſt, ſo I ſay againe, it was the lighteſt Legacie the moſte ridiculous trifle, and moſt miſerableſt meſſage, of all other that euer came, or euer ſhall come to Englande, none excepted, for vs to be reconciled to an outlandiſh Prieſt, and to ſubmit our neckes vnder a forrain yok. What haue wée to doe more with hym, then with the greate *Calypha* of *Damaſcus*? If reconciliation oughte to followe,

where offences haue risen: The Pope hath offended vs more, then his cofers are able to make vs amendes. We neuer offended hym. But lette the Pope with his reconciliation and Legates goe, as thee are already gone (God bee thanked) and I beseech God so they may bee gone, that they neuer come hereagain, England neuer fared better, then when the Pope did moste curse it. And yet I heare whispering of certaine priuy recõcilers, sent of late by the Pope, whiche secretly crepe in corners. But this I leaue to them that haue to doe withall. Let vs againe retourne to our matter.

The Popes priuie reconcilers secretly creping in corners.

We then hauyng this legation sent to vs, not from ỹ Pope but euen from our Lorde and God: not by any Cardinall of Rome, but by the elect vessell of Christ, the Apostle sainct Paule and other Apostles: Let vs attende with reuerence, first to him that sendeth, then to the messengers that be sent vnto vs, remembring how Raab the harlot receiued the messengers of Moses, and was preserued: Remembring also the

Iosua.xxvi.

wordes

wordes of our Saviour: *He that heareth you, heareth me: and he that despiseth you, despiseth me, &c.* Luk. 10.

Wherefore, considering with our selues (good Christian audience) the high Maiestie of this our supreame Prince, the sender of this message, beyng not only our head and Kyng annoynted, but which also of loue gaue his life and bloud as this day to be spent for our redemption: let vs for our parts if we be his subiectes, marke what our Prince requireth: let the flocke heare what the Pastour teacheth: The body, what the head speaketh: the spouselle, what the spouse sedeth. And thus much touching ỹ sender of the message.

The messengers.

Now what these messengers be, and who they are: The Apostle proceadyng further in the letter, thus inferreth: *We* (sayth he) *be sent as messengers, &c.* speaking not of himselfe alone, nor of Peter alone, nor of any Apostle one more then an other, but ioyntely ioyning them all in one office and calling together, without difference of degree, or singularitie of person, he sayth: *We bee sent*

Apostolus what signifieth.

as messengers or Apostles: For so signifieth the name of Apostolus, as muche to meane as a messenger, or a Legate sent. Where is to be noted by the way, that this nominatiue (Nos) in the pluratiue number, is not here to be expounded after the stile of Rome: For Stylus Romanæ Curiæ, or rather τύφος Romanæ Curiæ, the swelling stile of the Court of Rome, vseth commõly when any Mãdate, Breefe, or Sentence is geuen, thus to say: Nos Willielmus pro tribunali sedentes, &c. Nos Edmundus Roberto Cluney literato: &c.

Stylus Romanę Curię.

So the Bishop of Rome directing foorth his preceptes or Bulles, neuer speaketh in other number, but Mandamus, Statuimus, Ordinamus, & Volumus. And although he be but one singular person that speaketh: such as will needes bee singulare, alone aboue all others: yet disdayneth he to speak in the singular number, but alwaies vseth the plural, to expresse belike, his Regale sacerdotium. Who, because he seeth great Kinges and Emperours frequent this trope of writing and speaking, least he

The Pope will needes be singular, and yet disdayneth to speake in the singular nũber.

should

ſhould ſéeme in any pointe inferiour to them, or not to ſpeake as bigge as they for their liues, vſeth therfore the ſame Regall or Imperiall phraſe of ſpeach, with his Mandamus, & Volumus, &c. when as Chriſte in the Goſpel is content to ſay: Mandatũ nouum do vobis: not damus vobis, &c. But if the Pope will not follow the humilitie of Chriſt in the Goſpell, let hym beware he folowe not the ſwelling Tode in Eſopes Fables: who ſeing the greate Ore, and diſdaining, that the Ore ſhould be bigger then he, ſwelled hymſelfe ſo bigge, that at length he ſwelled himſelf out of his owne ſkinne. But lette the Popes Courtely ſtile paſſe, whiche as it is a thing but pufte with the winde of Pride, ſo let it vanyſh awaie with the winde alſo.

Os loquens grandia.

This is certayne, that S. Paule in theſe wordes, *We come as meſſengers. &c.* meaneth no ſuche matter: To ſignifie either himſelf alone, or Peter alone, or any other of the Apoſtles ſingularelye: but ioyntly comprehendeth the whole fellowſhip of the bleſſed Apoſtles toge-

No ſingularitie among the Apoſtles,

ther, & declareth, that they all together ioyned in one commissiō, are sent in the behalfe and name of Christ, as Legates or messengers, and not onely to these Corinthians, to whom here he writeth but inclusstiuely to all other wheresoeuer either collected or dispersed in the whole worlde, accordyng as it was enioyned them by the Lordes owne speciall commission, saying: *Goe into the whole world, and preach the Gospell, or glad message to euery creature. Whosoeuer beleueth, and is baptised, shalbe saued.*

ath.xvi.

Well, and what shall wee then say? Did this message of the Apostles cease with the ende of the Apostles? Or did the preaching thereof extende no farther, but duryng the countenaunce of their tyme? Yes verily: For he whiche then set them on woorke, and sent them in this message, *puttyng in their mouth the woord of reconcilement*, is the same Lorde which liueth still, and ceaseth not to send messengers into his Churche from tyme to tyme: *Some Apostles, some Prophets, some Euangelistes, some teachers and instructors*, some with

ɔsuit in no-
s sermonem
cōciliationis.

one

one gyft, ſome with an other: and all for the edifying of his people, to haue the meſſage of his Goſpell continued in the world, which ſtill ſhall be continued, ſo long as his Church ſhall endure: for he can not, nor will not totally and finally forſake his Church, which is his kingdome.

Chriſt neuer ceaſeth ſending meſſengers to the edifiyng of his Church.

But as it then happened in the Apoſtles tyme, there crepte in with them certayne Pſeudolegati, falſe Apoſtles, & ſiniſter teachers, which confoundyng together the Lawe with the Goſpell: Moiſes with Chriſt: mannes merites with mercy, confidence in woorkes with Gods frée grace and promiſes, labored to preuent the courſe of this bleſſed meſſage, ſent to vs by the mouth of the Apoſtles: So hath there not lacked ſince that tyme in the Churche, ſome Pſeudocatholici, and falſe teachers, not ſent of God to doe his meſſage, but crepyng in craftely to leade a loyteryng life, ſome impudent, ſome negligent, ſome ignoraunt and blinde, *Hauyng a zeale of God, but not after knowledge*, as Saint Paule ſayth, ſome preathing

Falſe meſſengers.

Rom. x.

them selues, some preaching for benefites and promotions, some teaching before they haue learned, some speaking ỳ they know not, nor hauing experience whereof they speake, some also plaine enemies to the crosse of Christ, and subuerters of his heauẽly message: of whiche sorte we haue had heretofore to much experience of late yeres, when the Pope had the leading of this church of England.

But blessed bée the God of all consolation, and father of our Lord Iesus, who hath visited vs from an high with suche mercie and grace, and hath raised vp suche ministers and messengers of his holy grace, and Gospell to his Church, whiche so constauntly accord, and tune in one stryng together, to set forthe the liuely message and trueth of Christes Gospell vnto you. Whiche you daiely heare. Whiche as it doeth me good to sée, so doe I moste hartely reioyce from the bottome of my harte and soule, and praise God with my hartie thankes therefore. And yet neuertheless, to speake the simple trueth,

touching

touching the presente state of this our ministerie: if I should say that nothing therein were amisse, I should in deede blaunche and flatter to much. For who seeth not that many this daie enter into the ministery, not as Gods messengers sent vpon any message from him, but wyndyng in them selues by hooke or crooke, or by some compounde waie, parting halfe stakes as it wer, betweene their Patrones and them, and hauyng either no art to finde them, or no minde to labour, make a trade of lyuing of the ministerie, more to liue at ease, then to labour in Gods message?

The ministerye not cleare from abuses.

Many other abuses might bee here recited, but I am not at this tyme to complaine of any: but onely to preach Christ Iesus crucified vnto you. And if there bee any thing in them further to bee complained of, I leaue it either to the ministers them selues, or to their Patrones that receiue them, or to their Bishops whiche inducte them, to looke vpon it. But to our purpose: they that will be the true messengers of God, let them well consider what their office is,

whose messengres they are, and do their message faythfully.

The office of ministers. The office of ministers was wont in the tyme of barbarous Popery, to bee compted Orare, Prædicare, Sacrificare, to Pray, to Preach, and to Sacrifice. But they which allotted those offices to the Ministery, thought belike to bring in the Aaronicall, or Leuiticall Priesthode againe, with their praying for the synnes of the people, and offeryng continually Sacrifice for the same As for prayer which they call (Orare) I take that office as commō to all christian men, and not onely appropriate to the ministerie, to pray I meane for sinnes. And as touching (Sacrificare) if thei meane thereby to sacrifice Christes bodie for synne: That office onely appertaineth to Christe, and to none other. But wee whiche are entred now into the newe Testament, and are past from shadowes to the bodie, from legall significations, to spirite and trueth, followyng the direction of Christes commission in his Gospel, doe say with S. Paule, that the principall office of the

Orare.

Sacrificare.

Prædicare.

ministers

ministers of the newe Testament is, laborare in verbo, doctrina, that is, *By woord and doctrine to dooe Gods message, and to preach to the people*. Sermonem quem posuit in illis, vel quē proposuit illis Deus. *the woorde which God hath put in their mouthes*, or which he hath lefte vnto them by his Apostles. Although beside this, diuers other dueties are incident to the order of Ministers, as to minister the Sacramentes, to pray, to offer thankesgeuing, to reproue, to comfort, to laye on handes, to excommunicate. &c. yet the principall end which chiefly concerneth the ministers of the newe Testament, is, by preaching repentaunce, and the glad message of the Gospell, to bryng all men to the obedience of Christes faith, for remission of synnes.

1. Tim. 5.

Diuers thinges incident to the office of ministers.

And thus muche concerning the function of Ministers, whose office is (as you haue heard) to be messengers or Ambassadours of Christ, in dispensyng the misteryes of his woorde. Now touching the message that is sent by them vnto vs, let vs consider what followeth

The message sent, what it is.

loweth by the texte. The woordes be these.

Euē as God desiring you by vs, we pray you, for Christs sake, or in Christes behalfe, that you wil be reconciled vnto God. &c.

Sermo reconciliationis.

Here nowe commeth in the ioyfull message and glad tydinges of the Gospell, whiche Sainct Paule calleth Sermonem reconcilationis, *the word of reconcilement*. Wherein is to be explaned vnto you in order, and distinctly, firste, what this reconcilemente is, betwene whom it is, by whom it commeth, with all such thynges as well goyng before, as whiche followe after it. But first for so muche as the preaching of reconciliation importeth a variaunce or diuision, betwene God and vs goyng before: let vs something intreate of the same, and put you in remembraunce of that miserable thraldome, wherewith we were once oppressed, liyng vnder the greuous wrathe of God) whiche in my mynde is muche needefull of all Christian

Variance betweene God and man, considered.

ſtian men thꝛoughly to bée conſidered) and cõpare theſame to that ſtate, which wée are nowe called vnto. Foꝛ els howe ſhall wee reioyce at Gods grace, if wée féele not beforе his iudgemente? Oꝛ what thanks can they geue foꝛ the gift whiche neuer vnderſtande what lacke they had? What paſſeth he foꝛ heauen, whiche féeleth no hell? Oꝛ who careth foꝛ the Phiſition, but he that is ſicke?

And though I knowe there be a good ſoꝛte of godly mourning ſoules in Sion, whiche lye gronyng vnder the feare of Gods heauy indignation, and neede rather with boldneſſe to bée refreſhed, then with moꝛe feare to be deiected: yet notwithſtanding, foꝛ ſo muche as the greater ſoꝛte commonly haue their cogitatiõs otherwiſe occupied, ſome not touched with any ſoꝛrowe, ſome not examinyng their conſciences, noꝛ féeling their wound, ſome not talking any hel, ſome not caring foꝛ any God, to helpe therefoꝛe ſuche ſenceleſſe ſoules, and to rouſe them a little out of their careleſſe ſléepe of ſecuritie, lette vs enter into ſome conſideration, of our damnable

Preachyng of Gods feare neceſſary in theſe dayes.

The miſerable ſtate of man without Chꝛiſt

ble and curſed ſtate, wherin all we once did, and yet doe ſtand by nature, all ſuch (I ſay) as are not yet reconciled in Chriſt. For what can be more greuous and horrible then the creature to bee ſundred, and parted from the grace and good will of his creatour and maker: to lacke his protection: to ſuſtayne hys wrath: to be outlawed from our olvne countrey of Paradiſe, where we were firſt created: to be cut from hym, without whom nothing can doe vs good, and wee good for nothyng: For if all goodneſſe be in hym, what can be without hym but that is euill: If lyfe leaue vs, what remayneth but death: If God forſake vs, what receiueth vs but the deuill, authour of all miſchief, and fountaine of all calamitie: Of whoſe miſerable dominion ouer vs, wee haue felt and taſted to much already.

Man in his moſt felicity in this world, is but a miſerable thyng.

Now take a man in all his aboundaunce of riches, treaſures, and pleaſures, flouriſhing in his moſt felicity, bravery, and proſperity: let hym bee, if ye will, an other Polycrates of this world what is he of hymſelfe but a carcas, a caitife,

caitife, a subiect of Sathan, a pray to death, reioycing and laughing in this world, but yet as one that laugheth in his dreame, and waketh in sorrow fraught full of feares & cares of minde blinde in soule, not knowing to daye what will happen to morrow, voyde of all inward rest and peace of conscience, mortall, mutable, miserable, wrapt in wretchednesse, prone to all wickednesse whose beginning is in trauell, his standing vncertayne, his end is corruption, briefly as one lyuing in death, and deade being a liue. For how is he a liue, that is deade to God? *Let the dead* (sayth our sauiour) *go bury the dead. &c.* speaking of them which liued, and yet to God were deade. And how can we be els but dead to GOD, except we bee brought and reconciled by Christ to God? Math. 7.

And yet for all this, such is our dulnesse, that either we feele not what it is to lacke the Lorde, or our wilfulnesse suche, that we care not for that we lacke But how soeuer it bee, that eyther wee will not, or can not see, the ende of all

things

Man cast a-way from God.

thinges declareth, what a miserable thyng it is, the creature to bee diuided from his creatour. In whom as euery thyng hath his beyng: So not to be in him, is to bée in déede nothing: whom once wee had, afterward losse him and in lósing him, haue losse with hym all thynges. By creation first we had him, by transgression afterwarde wée losse hym, and al through the meanes of our greate γενάρχης Adam: who by his disobediente presumption brought this wofull diuision, betwéene God and vs. Whereupon hath ensued all this ruful ruine of the whole creature, and nature of man, beyng secluded from Gods fauour and protection, and geuẽ ouer to death, and to hym that hath power of death, that is, to Sathan, whiche euer since hath had dominion ouer vs.

Diuision betwene God and man by Adam the first man.

And thus maye you sée (good Christian audience) the sorrowful state and condition of mankinde, fallen from his originall felicitie, wherein he was first planted, not into a pecke of troubles, but into a helle ful of all miseries, into vtter desolation, and destruction, death

Originall sinne.

and

and dampnation, and all through the transgression of one. Out of whose roote first springeth this publicke infection of our nature, which we call originall synne, prone to all corruption, destitute of grace and righteousnesse, and voyde of all goodnesse: which originall rancker hangyng in our fleshe, draweth vs from God and all goodnesse. Whereof saynt Paule in his letter to the Romanes, complayneth thus, and sayth: *That he knoweth and feeleth that in hym*, that is to say, *In his fleshe there is no goodnesse dwelling. &c.* And agayne where he said: *I see an other law in my mēbers, rebelling agaynst the law of my minde, captiuing me. &c.* Rom. vii. And this originall syn is called Peccatum in nobis inhabitās. *synne dwelling or lurking in vs. &c.* Wher by we haue to vnderstand, that beside our outward actions, which burst out into open synne, there lurketh also inwardly in the bottome of our nature a priuy fomes, a breeder of synne, an originall infection, or (as we may call it) a priuie sparcle of the Serpentes sede, infectyng our nature, and drawyng vs

Rom. vii.

Rom. vii.

from all heauenly disposition, to all earthly concupisence.

The Papistes extenuat originall sinne.

Which lurking infection in vs, although it seeme but a smale matter to many, and especially to the Papistes, who vse to much to extenuate it, and to make light thereof: yet wee must vnderstand, that in Gods sight it appereth a mighty matter, passyng all other synnes: who not onely loketh vpon our outward and manifest transgressions, which wee dayly commit agaynst his Lawe, but also considereth the person especially, & the croked nature inwardly infected within vs (out of which issue forth these outwarde transgressions) and so punisheth the same with no lesse penalty, then the outward sinnes agaynst the lawe committed. Like as if a mighty Hunter chasyng the wilde Wolfe, and happening vpon the Wolfes den, findeth there the yong Wolfelynges, which as yet neuer did no rauen: yet because of the same nature lurking in them, he vseth them no otherwise then he doth the olde: Euen so let euery man repute hymselfe as touching

Originall sinne no small matter in Gods sight.

Similitude.

his

his first byrth and outward man, as he originally descendeth of Adam, to bee execrable vnto God; and not onely hys outward euill doinges, but also hys inward nature and very person before hee begin to worke, to be odious vnto hym.

The nature of man odible to God, before he he begin to syn

Which beeyng well expended and weighed in our mindes; let vs then call with our selues, in what a miserable perplexitie, and wretched case wee synfull creatures were, and yet are, so many as bee not yet reconciled againe in Christ. For what can be more miserable then man, to be vnder the heauie wrath and displeasure of his God, (as I sayd) the creature to be deuided from his Creatour, the potte or vessell to bee displeasaunt, or in hatred with the Potter. For what are wee els, but as earthen pottes in the handes of oure God, which formed and created vs?

Now if variaunce and debate breede such daungers, and mischeifes amongest the creatures them selues, where soeuer it cõmeth: what is to be thought of that discord, which is betweene the sely creature, and the creator himselfe?

Variance a dangerous thing all states, but betweene God man most grieuous.

Discorde decayeth all kynges.

In a common wealth we se what a woful state there is, where the prince with his nobles, or the nobles with the commons can not agree. What a hell is in that house, where the husbande and wife liue together in continuall iarre? Or who can abide to liue in that Citie, where the Citizens through ciuill dissention, are diseuered in sides among themselues, one fighting against another? The consent of Musicke may teach vs, what an amiable thing to nature it is, to tune in one agreement of concorde, and howe contrary to nature discorde soundeth. In the body bothe of man and beaste, where the elementall qualities and humours do not concord together in due proportion and conuenioncy, life there can not consist. Briefly, if the wrath of a terrene kyng in this yearth, be death (as the wise king speaketh in the Scripture): what is it then to bee vnder the wrath of the almighty king of all kynges, and God of all creatures?

Life standeth in concord.

The wrathe of God, and the wrath of a king compared.

And vnder this wrathe of our Lorde and God, all wee mortall wretches for

synne

synne in vs (which God created not but hateth in vs) wer woofully wrapped (and as the scripture speaketh) Eramus natura filij iræ. *We wer by nature the children of wrath. &c.* enemies to God, diuided and sundred from him, and so continued a long tyme euer since thys sinfull nature first toke place in vs. For synne by nature gendereth wrath, and prouoketh iudgement: Iudgement by lawe ministreth death and damnation: with death entered the deuill, and with hym heaples of infinite miseries and calamities. And in this pickle lyeth man by nature, that is, all we that be Adams children. Let no man flatter himselfe, or thinke better of hymselfe; that is, of his owne originall nature, then is here declared. Neither is here declared any other thyng; then the scripture it self cōcludeth, *which concludeth vs altogether to be vnder synne. All our mouthes are stopped, and we destitute of the glory of god standing all at his mercy and grace. Wee haue all gone astray* (saieth the Prophet Esay) *euery man in his owne wicked waye. Esay. 53. And are all vnprofitable seruan-*

Synne the root of all misery belonging to man.

All thynges concluded vnder synne.

Rom. iii.

Esay. 53.

Luk.17.

tes (saieth Christ) *yea, when we haue done the best we can*. And if our best doynges bée vnprofitable in the sight of God to saluation, where then shall our euill dedes become?

These premisses thus considered, and concluded by the Scriptures, as you haue heard: What shall we say? God Christian audience and beloued brethren? Shall wée now despaire, or is there no remedy, no hope, nor helpe to bée had? No truely in our selues, in our selues (I say) none, none at all. For the iust iudgement of GOD must néedes haue his course: Gods sentence once pronounced must néedes procéede. And as none of vs was euer borne (Christ onely excepted), or is now liuing, that carieth not the wound of originall sinne about hym: so is there none of vs all, that possibly in him selfe can auoyde the sentence of Gods terrible iustice: But death and condemnation will néedes procéede against vs, vnder which sentence and malediction we all, euery mothers sonne, as touchyng our selues, should haue perpetually continued, had

Man by nature vnder malediction.

not

not a certain deare good frend of ours, our ſingular good Lorde and onely patrone, a mighty captaine ſtept in betweene, who to kepe of the blowe from vs, beare the ſtroke of Goddes heauye wrath on his backe, and ſo deliuered vs from death, beyng for vs ſlayn hymſelf, and thereby *ſhewe all enmitie betweene GOD and vs, pacifiyng by the bloud of his croſſe, all thinges both in heaue̅ and earth*, and ſo hath purchaſed this bleſſed, and happy reconciliation betwene his heauenly father, and vs earthly creatures.

How benediction and grace commeth in. Ephe. ii. Col of. ii.

And as he that hath purchaſed it, ſo hath he ſent tidings of the ſame here by his Apoſtle S. Paule, and by all his other Apoſtles, all about, throughout the whole world, to euery creature. Wherof Eſay thus ſpeaketh, marueiling and reioyſing at the comming of theſe meſſengers: *How fayre* (ſayth he) *be the feete vpon the mountaines, of him that bringeth tydinges, and preacheth peace, bringeth tydynges of good thinges, and preacheth ſaluation, ſaying to Syon: Thy GOD ſhall raygne. &c. Eſay. 52.* Whiche prophecie you ſée here verified by the preaching

The meſſage of grace beginneth

Eſa. 52.

of these Apostles: and not onely by thē, but by other also, whom Christ our Saviour ceaseth not continually frō tyme to tyme, to stirre vp in his Churche to be his Messengers, and Legates Apostolicall: who now commyng to you also Londiners, as Saint Paule did to the Corrinthians, with the same wordes doe speake also to you saying: *Wee pray you for Christes sake, that ye wilbe reconciled vnto God. &c.*

Gods message to Londiners.

Whereby all mourning soules, where soeuer you are, or what so euer you bee that labour and be burthened, may note for your comforte, howe not onely the Lorde offereth hymselfe ready to be reconciled, to you if you be willyng: but also louingly and most gently sendeth forth his seruauntes, to entreate you to bee reconciled vnto hym. As who would say: In God there is no let, but you may boldely come and be reconciled, whosoeuer desireth to be at peace with hym: onely let there bee no stay in you. Bee you willing to be reconciled, and you shall speede: Come and you shal bee receiued, holde out youre handes to

God offereth hymselfe tobe reconciled to vs

take

take what he will geue, and you shall haue. What more can you desire? And yet moreouer to encourage you to come to hym, not onely he offereth hym selfe readye at youre suites to bee entreated, but also sendeth abroad his messengers to entreate you, to come and bee reconciled to hym.

And further, leaste ye should thinke those messengers to come in their owne name, and so regard the the lesse, marke what Saint Paule addeth moreouer, how he not onely prayeth them, but also in a manner adiureth them. *We pray you* (saith he) *pro Christo, for Christes sake*, as though he would say: as you loue Christe, and will doe any thyng for hys cause, which hath so dearely bought you we pray you, not for our selues, but in the name of hym, that you will be reconciled vnto God.

The Apostle aduerteth vs in Christes name to be reconciled.

And yet neither is this all though, which notwithstanding is to muche, as may make vs all to marueile at his mercyes. But marke moreouer the speach of the holy Ghost, and consider the exceedyng tenderneſſe of the vn-

speakeable benignitie of our God. Wee were the offenders, and he the party that was offended: Wee his creatures, and he our maker: we the first breakers from hym, and yet all this notwithstanding, such is the passing and more then fatherly richnes his grace, that he not onely offereth and sendeth vnto vs, yea, adiureth vs in his owne sonnes name: but also, which is more then al that can bee most, euen the same God prayth vs euen hymselfe, euen vs I say, such misers and damnable wretches, that wee will come and be agreed with hym: for so the tenour of our text in playn words purporteth where he sayth: *Euen as God hymselfe praying you by vs, wee pray you for Christes sake, that you will bee reconciled vnto God. &c.* Here is offending, and yet here is praying, and praying agayn. O gentlenes, O kindnes. Man first began the deuision, and God beginneth first the reconciliation. GOD prayeth, Christ prayth, and the Apostle prayeth. Man offendeth, and hath forfeited his soule to the deuill, and yet is prayed. He that should pray to be forgi-

uen

uen, is praied to be content to be forgeuen. What should we here say or think (welbeloued Corinthians here of London) but crie out with the wordes of *Nazianzene*: ὦ τοῦ τάχους τῆς Φιλανθρωπίας· ὦ τῆς εὐκολίας τοῦ συναλλάγματος: that is: O the readines of Gods gracious loue: O the easines of hys exorable reconcilement. &c.

Nazianzene. εἰς τὸ ἅγιος βαπτισμα.

Although it be not in my vtterance, nor in no mortall tonge to expres the fulnes of these depe, and profounde misteries of spirituall thinges: yet by that as I could declare, somwhat you heard, and more may conceiue with your selues, first of the horrible wrath of God, and his district seueritie against sinne, with all such penalties, plagues, and punishmentes, due for the same, declared vnto you. After that you haue heard againe of the singular and superabundant greatnes of his fatherly tendernes towarde vs, who so willingly, so kindely, not onely offereth his reconciliation, but also inuiteth vs yea praieth vs to bee reconciled to hym.

Gods gracious tendernes to vs considered.

Now, what this reconciliation is, and

and what greate thynges come therof, it followeth likewise to bee considered. Which albeit can not so amply be described to you, as it is in it selfe, yet by similitudes & examples partly it may be conceiued. For as we see in a worldly gouernemente, when any subiecte is vnder the indignation and displeasure of his prince, his state is miserable, his minde vnquiet, fraught full of feare and dreade, his hart out of comfort, in hys life no safety, but he liuing like a dead man: briefly, no calamitie lacketh, where the wrathe of a Prince hangeth. But if the trespasse bee pardoned, and displeasure remoued, then feare departeth, hope receiueth, comfort commeth, and life beginneth to loke vp. Euen so, or rather much more then so, it is betwene God and man. For so long as wee were vnder wrath, there was nothyng in man but death, dreade, damnation, hell, malediction, the tyranne of Sathan, vnquietnesse: in summe, all the miseries of hell were heaped vpon the poore soule of man. But after it pleased the goodnesse of our God, to turne

Similitude.

from

from vs his wrathe, and to receiue vs againe to fauour: Now all is tourned, our feare to hope: death to life: damnation to saluation: hell to heauen: malediction to blesse: the power of Sathan dissolued: care to comfort: & in somme, all the felicities: so many as Paradise can holde, doe now belong to man.

Gods reconciliation cause of al mans felicity.

But what should I set forth the high amplitude of this heauenly reconciliation of our Lord by earthly similitudes, which by no comparison of man can bee expressed? For in mans agreement, though the Prince bee reconciled neuer so well with the subiect yet it may happen that the agreement may breake of agayne shortly after. Againe, the reconcilement that is betwene man and man, is commonly but for that one trespasse which bredde the variance: which beeyng forgeuen, agreement commeth. So it is not betwene God and vs. Neyther is his reconciliation so variable or inconstaunt as altereth by dayes or tymes: but it is the receiuing of mankynde into the eternal fauour and mercy of GOD, euen the same fauour which

Reconciliation of God what it is.

Esay. 54.

which Esay the Prophet, Chapter. 54. speaketh of in these wordes, saying: *For a little moment of tyme I haue left thee, but in great mercyes I will gather thee. In a moment of my indignation, I haue hid my face a while from thee: but in my euerlasting mercy, I haue pitied thee, saith the redemer thy Lord. &c.*

Reconciliation defined.

This reconciliation now to bee defined, is the receiuing againe of manne into the perpetuall fauour of God, purchased by Christ to all theym, that by fayth and repentaunce come vnto him. Which eternall fauour of God, as wee shewed before to bee freely offered vnto vs: so now remaineth further to bee explained, what fauour this is, how it is perpetuall, by what cause it commeth, and to whom it belongeth. Touchyng the first, to declare what fauour this is whereunto we are receiued, here is to bee vnderstanded by the meanyng of S. Paule, this fauour to be that which is contrary to the wrath and malediction whiche went before for synne. For as that malediction did threaten vnto vs eternall reiection, vnder which wee

The fauor of God, what it is & how it is perpetuall.

were

wer and should perpetually haue continued, had it not bẽ stopped: so is this reconcilement a receiuing againe into eternall acceptation, which perpetually doeth and shall continue for Christes sake, to all faythfull beleuers in hym. And this fauoure I call perpetuall in respect of tyme: for that God promiseth neuer to remember, nor to impute our synnes any more for Christes sake. Jeremy xxxi. And hereof springeth the fountaine of perpetuall remission, promised in the xiii. Chapiter of the Prophet, Zacharie, where he sayth: *In that daye shall bee open to the house of Dauid, and to the dwellers of Ierusalẽ, a fountaine to the clensing away of synne*, & menstrui &c. Ieremy.31. Zacha.13.

Where note how the Prophet sayth: *In that day, &c.* assigning not diuerse and sondry dayes, when Christes body should be offered for synne: but signifiyng that one day should come, when ỹ Lambe and sacrifice, which was slaine from the beginning of the worlde, in Gods determination, and afterwarde was offered actually once and no more, should

Christes bodye once offered for sinne and no more.

should suffice to purge the synnes and filthinesse of all the dwellers in Jerusalem, that is, of all such as retayne to him by fayth. And thus haue you the cause of remission of synnes, to bee onely the sacrifice of Christes body offered vp to GOD, not euery day, but in one appoynted day, which we call Goodfriday: for the which Sacrifice sake, God hath assured his promise to all and singulare persons, that shall come or seek to his sonne by fayth, to geue them free forgiuenesse, & neuer to remember, nor impute their synnes to them any more.

And herein standeth the difference betwene the Popes doctrine and ours. For he holdeth that the Sacrifice of Christes bodye not one day, but euery day is to be offered for sinne. Contrary, wee with the Scriptures affirme, remission of synnes to bee the effect onely of one cause, that is, of Christes bloud our Sauiour, sacrificed once one Goodfriday vpon the Crosse (and neuer els) to take awaie all malediction of synne for euer, as well for them that

Difference betwene the Popes doctrine and the Scripture.

were

were before his Passion, as then that should follow after. And that is it that the Scripture sayth: *The Lambe to bee slaine from the beginning of the worlde* (and so is he slaine to the latter ende): meaning thereby the vertue and power of that sacrifice, to extend vniuersally to all tymes, to all men, and to all kynd of synnes, from the beginning, to the ende of the worlde for euer: So that on Christes part, the cause onely which worketh reconciliation, and remission of synnes, is his onely death and bloudshedding once sacrificed actually (and neuer els) vpon Goodfriday. On our partes, the cause onely that worketh this reconciliation and remission, and is of vs required, is not to offer vp this bodie agayne for a dayly Sacrifice to God: but onely to beleue faythfully and obediently vpon hym that was sacrificed for vs, and so by faith to applye the merites of his Passion to vs. And to this faith God hath promised perpetuall remissiõ of our synnes, according to the manifest testimonie of the scripture, where it is in the Actes of the A-

The Lambe slain from the beginning what it meaneth.

The cause of remission of synnes on Christes part.

The cause of remission of synnes on mans part.

Act 5.10.

postles thus expressed: *That to hym all the Prophets beare witnes, all men to receiue remission of synnes by hym, whosoeuer beleue in his name. &c*, Agayne. *Acres. xvi. Beleue in the Lord Iesus, and thou shalt bee saued, and thy whole house. &c.* Peter and Paule say not: Offer Christes body for a dayly sacrifice to God: but, onely beleue in him, and thou shalt be saued. And thus much hetherto concerning reconciliation, what it is, how it is perpetuall, what is the onely cause thereof, & to whom it belongeth, whereof more shalbe sayd (Christ willing) in further processe hereof.

Actes.16.

Gods reconciliatiō includeth not onely remission of synns, but also acceptation of man.

Now as touching thys reconciliation, and fauoure of God aforesayd, as it reacheth to the frée remission of all men and at all tymes, as well before as after: so moreouer this is to bée added, and worthy to be noted, that not onely it reacheth to our synnes, but extendeth to the acceptation of the nature and person also of man: so that through thys reconcilement, not onely our synnes are done away: but also the person of man, which before was execrable vnto

God

to God, is now accepted: which before was odious, is now beloued: which before was vnpure and vncleane, is now purified, regenerated, and chaunged as into an other person, and as ye would say, made a new man in the sight of God: not bicause the new life of a man maketh the man new in Gods sight: but bicause the man beyng first made newe, and regenerated by reconciliation bringeth forth afterward a new life.

Regeneration.

And here commeth in that, which wee call regeneration, or new byrth, not in beyng altered into any new bodily substance from that we were: but in beyng tourned by reconciliation into a new state of fauoure and grace, as who before were dead to God, damnable creatures, and children of wrath: but now are accepted, purged, and iustified from the malediction, as well of originall synne as actuall: which before tymes were seperated from GOD, but now restored again to the grace and fauoure, euen the same fauour of GOD, wherein Adam stode before hys fall in Paradise, and more to.

Man restored to the same fauor of God, which Adam had before his fall in Para-

Of this regeneration we reade in many places of the scripture, which scripture geueth vs to vnderstand thys our new regenerate byrth, to bee referred not so much to the outwarde actes of life, as chiefly to the person and nature of man, altered and chaunged into a new state of grace and fauoure with God by spirituall reconciliation, yea, before he begin to worke any good action. Whereupon afterward follow the fruites of new life, which wee call good workes, and are called good, not so much for the worthinesse of the action doen, as for the worthinesse of the person the doer thereof, which is a faithfull Christian reconciled in Christ to God. And thereof take good workes their goodnesse, beyng not onely accepted for good, but also imputed in scripture sometymes to merite: as where Christ our Sauiour sayth: *I was hungrie and ye fedde me, I was in prison, and ye visited me: Come therefore and possesse the kingdome, &c.* Math. xxv. Not that the value of the worke deserueth that imputation, but that the worke is so imputed

Good workes why they are called good.

Math. xxv.

imputed for the fayth of the perſon: for els let an infidell doe the ſame, or more to, and all is ſynne that he doeth. But let the Chriſtian doe, be the thing neuer ſo ſimple, if it be good it is accepted, and if it bee otherwiſe, yet is it remitted, ſo that in a briefe ſumme: the order of all this ſtandeth thus. Firſt commeth Chriſt crucified and offered for vs: with hym commeth faith apprehendyng hym: with fayth enſueth reconciliation or iuſtification, through the promiſe: whereby man beeyng reconciled vnto (which before was reiected) is made now a new creature, becauſe he is ſet now in a new ſtocke: and this is called regeneration. After regeneration of the perſon (which is accepted for his fayth) followeth then the fruites of new obedience, which be accepted for the faithfull perſon: but becauſe our new obedience is alwayes, and in all men imperfect, and falleth many tymes into diſobedince through frailtie of flesh, for a remedy thereof followeth remiſſion of ſinnes. And thus haue you the golden chaine of our ſaluation: firſt

To the pure all thyng is pure. But to the Infidel lall is ſinne that he doeth.

Chriſt.
Faith.
Reconciliation or iuſtification.

Regeneration.

New obedienc of good workes
Acception

Remiſſion of ſynnes.

The golden chayne of salvation.

beginning with Christ: then commeth faith: fayth bringeth reconciliation, or iustification: with it commeth regeneration: after which ensueth new obedience, or mortification, with acception of good workes: Last of all commeth remission of synnes, and maketh all sure.

Remission of synnes.

Touching which remission of synnes, here is further to bee noted: First that this remission is not onely of such synnes as goe before Baptisme, or regeneration, but also of all such, which a man repenteth hym of with fayth, from the beginning till the end of hys life. Secondly is to bee vnderstanded, that this remission is not onely for all actuall synnes which man commytteth, but also for originall synne, which nature bringeth. Thirdly, neither must wee thynke this remission of the new Testament, to bee like to the remission of synnes practised in the olde Lawe, which stoode by Sacrifices. Wherein this difference there is: First, that remission which was by Sacrifices, serued not for all sinnes, nor for such as were

were to come, but onely for ſuch ſynnes as were before the ſacrifice: ſo that whenſoeuer any new ſynne followed, new ſacrifices were required. Secondly, that remiſſion ſtode onely for actuall ſynne, and not for originall. Thirdly, in that Legall or temporall remiſſion is moreouer to be noted, that ſacrifice for ſynne was then but a thing typicall, ſo that albeit the crime for which the ſacrifice was offered was done awaie, yet the perſon notwithſtanding remained ſtill vnder death, and the penalty of originall ſynne pronounced againſt Adam and all his poſterity. Briefly in one worde to conclude, betwene thys remiſſion of the new Teſtament, and that of the old, ſo much difference there is, as is betwene temporall thinges and eternall. Of which difference let vs beare what the Prophet Jeremy teacheth vs, ſaying: *Behold the dayes ſhall come, ſayeth the Lord, and I ſhall make a newe couenaunt with the houſe of Iſraell, and the houſe of Iuda, not after the couenaunt which I made with their fathers, when I brought them out of Egipt with ſtrong hãd*

Difference betwene remiſſion of ſinnes in the Teſtament & the old.

Iere. 31.

and they transgressed my couenaunt, but this shall be the couenaunt that I will make with the house of Israell. After those dayes sayeth the Lorde, I will geue my law within them, and in their hart I will write it, & I will be their God, and they my people, &c. For I will haue mercy of their iniquities, and their sinnes I will neuer more remember. &c. Ieremy, 31.

By these wordes of the Prophet, if they bee well marked, we haue to learn a manifest difference betweene the olde couenaunt, and the newe: and what the grace is of the newe Testament, especially concerning remission of synnes: which sinnes he sayeth shal neuer more bee remembred, meaning that the day should come, when God will set such a Sacrifice for sinne, which shall geue a perpetuall remedy for euer: so that although sinne shall neede dayly to bee healped, yet no more Sacrifices should needs to bee offered, but that one should serue, and suffice for euer. Wherby we see remission of sinnes to stande otherwise nowe then it did then. For in the old lawe, although sinnes were purged

after

after a sort, by Sacrifices and bloud of beastes: yet that remission lasted not for euer, but for certayn tymes, so that new synnes euer requyred new sacrifices.

The sacrifice of the Popish Masse consumed.

Wherein appeareth the pernitious abuse of the dayly Sacrifice of the Popes Masse, most false and contrary to all Scripture, vtterly subuertyng the truth of Gods couenaunt and Testament. For if synne should neede dayly purgation by dayly Sacrificyng, as it did before, what difference then make we betweene the new Testament and the old, betweene the Christians and the Iewes? Or if Christes bodie once Sacrificed for synne, can not serue except it bee dayly Sacrificed for purgation thereof, where is then this euerlasting reconciliation taught by the Apostle? Or where is this neuer remembryng of our sinnes any more, promised by the Prophetes? How is that wound cured for euer, which euery day needeth a new plaster? Briefly, how hath he made them perfect with one oblatiō for euer which bee sanctified, if Christ once offered suffice not, but euery day must be

Hebr. 10.

offered a freshe? What perfection is in that, which euery day is newe to begin? If synne (malediction of synne I meane) bee not once taken awaye for euer, how then hath Christ made vs perfect for euer? *Hebr.10.* or how hath he founde out eternall redemption by once offeryng hym selfe for vs? *Hebre,9.* For what is eternall redemption els, but eternall remissiõ of sinnes? Now, where remission of synnes is, and the same remission eternall, what needeth any more hostes or oblatiõs for synne? As the Apostle plainly testifieth, saying: Vbi peccatorũ est remissio, iam non est amplius oblatio pro peccato. i, *Where remission of sinnes is, there no more oblation for sin. &c.*

Hebr.10.

Let vs reason now then with these sacrificyng priestes of the Popes lawe, after their owne distinctions. A continuall or dayly Sacrifice, say they, must euer remaine in the church. For what purpose, I aske? For remission of sinnes, say they. So had the Iewes in the olde law continuall and daily Sacrifices for remission of synne, remaynyng amongest them also. What difference is

now

now betwene the new Testament and the old, if the daunger of synne remayn in both testamentes alike, to bee done away by continuall reiteration of Sacrifices? Or if there must néedes bée a difference let them shew what difference it is, or wherein, it consisteth els, but onely in ỹ cause of remission: which in the new Testament standeth one for euer, in the olde Testament it is dayly repeated by renuing of Sacrifices. Of the which cause the Apostle to the Hebrues, speaking of Christ Jesus crucified, and consummated, specifieth moreouer, and saith Factus omnibus obtẽperãtibus sibi, causa æternæ salutis. &c. i *Was made to all which obey hym, the cause of eternall saluation. &c. Hebr. 5.* By the which wordes we are taught the cause of remission of synnes, to bée the onely bodie of Christ offered for vs, and the same body to be once offered and neuer more, as in the same Epistle followeth in these wordes declared: Nunc, autem semel in instante consumatione. &c. i. *Now hath he once appeared in this latter consumation of the worlde, to the destruction*

The cause of doing away sinne discussed.

Hebre. 5.

Hebre. 5.

tion of sinne by his own oblation.&c. He. 9. Whereby wee haue to note, that as the once appearing of Christ, is the onely cause of destruction of synne, and remission not to be sought at any other cause but that alone: so is their doctrine vaine which require any more appearynges of Christ to remit synne then onely the same. And thus appeareth the true difference, betwene remission in the olde Law, and in the new: whereof the one which stode by renuing of Sacrifices was tempozall, the other is perfect and perpetuall, perfect I meane as touching the cause of putting away sinne, which once don, standeth foz euer.

But here come they with a blinde distinction of (bloudy and vnbloudy) and say, that in the Iewes Lawe, they offered the bloud of Goates and Calues, and of other diuers soztes of beastes: but in the new Law they offer continually one Sacrifice and no mo, which is the body of Christ, and that after an vnbloudy sozt. Whereunto I answere: first if they haue the body of Christ, let them offer it. But they which dwe well

Distinction of the Papistes.

consider

consider the Scriptures, dw see and know that Christes bodye is not here to bee offered: vnlesse they meane the members of his misticall bodye here in earth, which they sacrifice euery day, with such store of bloud, as is pitifull to see: but els the true bodie of Christ in deede, the scripture placeth to bee in heauen, and not in earth. Once it was in the handes of synners and was offered of them, but now he is out of their handes, and past all mens reach to be offered any more. Wherefore, where they say, they offer the body of Christ, that is but a phantasie. For as the presence of the body here ceaseth, so ceaseth the offering thereof also.

How the Papistes doe sacrifice Christes body euery day with bloud.

Now, although his bodely presence where here: yet is he not to be offered to appease Goddes wrath for synne any more. For first, none can offer the body of Christ for synne to his Father, but himself: because in the new Testament to offer for synne, requyreth a Priest, which is immaculate, impolluted, and segregated from synners, as we reade. Hebr. vii. Talis enim decebat vt nobis esset ponti-

Hebre. 7.

pontifex, ſanctus, innocens. &c. i. *For ſo it behoued, that our Biſhop for vs ſhould be holy innocent. &c.* And againe: Sermo autem iuriſiurandi, qui poſt legē erat. &c. that is: *But the worde of the othe, which followeth after the olde Lawe, appoynted his Sonne to bee our perfect Prieſt for euer. &c. Hebrues. 7.* Secondly, by the types of the Law, Chriſt can not bee offered for ſynne, but it muſt be without the tentes by the law, or els his ſacrifice cannot anſwere to the law. Thyrdly, when ſoeuer Chriſt is offered for the pacifyng of Gods wrath for ſynne, it muſt be vpon the croſſe. For ſo we read. Coloſ. 1. *Pacifyng all thinges by the bloud of his croſſe, all thinges both in heauen & in earth &c.* Fourthly, it muſt bee alſo with bloud, for by ỹ ſcripture, *Without effuſion of bloud there is no remiſſion. &c. Hebr. 9.* Fiftly, where they ſay, they offer no mo ſacrifices but one, which is the bodie of Chriſt: that is not inough: forasmuch as the ſcripture requireth not onely the hoaſt to bee one, but the tyme alſo to bee one. For probation whereof we haue the playne woordes of Scripture.

Coloſ. 1.

One oblation, and one tyme of offeryng for ſin in the new Teſtament.

ture. *Hebrue. 7.* where the Apostle speaketh of the offeryng for the sinnes of the people: *For that (sayth he) he hath done once, offering himselfe: &c, Hebru. 7.* Also chapter. ix. where the same Apostle comparyng Christ, entryng with his sacrifice with the high priest in the olde law, enteryng into the secret Tabernacle once a yere, at last concludeth and saith: Sic & Christus semel oblatus est ad multorũ tollẽda peccata. &c. i. *So also Christ (sayth he) was once offered for the doing away the synnes of many. &c.* Againe, in the same Chapiter, excluding all offeryngs of Christ sauyng one he sayeth: *Not that he should offer hymselfe at tyms as the high priest did: but once for the doing away of synne he appeared by his owne oblatiõ. &c. Heb. 9.* Sirtly, where they pretend to offer the body of Christ dayly: I aske, to whom? They will say to the father. Wherefore? to pacify his iudgement for synne. Whereunto I answere with the Gospell: That nedeth not, for somuch as the Gospell witnesseth, *That the Father now iudgeth no man any more, but hath geuen all iudgemente to his*

Hebre. 7.

Hebre. 9.

Ioh. 5.

Ioh.5. his crucified Christ Ioh.5. Item, hath geuen to him power of all flesh. Iohn.17. Item hath geuen to him all power both in heauen and earth. Mathe.28. Item, Christ now draweth all things to himselfe. Iho,12 Item, He hath appoynted him iudge both of the quick & of the dead. Act,10. Now if they say, they offer Christes bodye to Christ hymselfe for remission of synne, that is absurde and vaine.

Ioh.17.

Math.28.

Ioh.12.

Actes.10.

And thus much I thought necessary, hauyng here to entreat of reconciliation, to speake agaynst the sacrifice of the Masse, for so much as these two can not consist together, but one must needes destroy the other. For if the reconciliation of Gods fauour purchased by Christ once for vs, is perfect and perpetuall, then this daily sacrificyng for sinne, is superfluous. And if the same must needes be continued in the church, as a necessary remedy for appeasyng Goddes wrath, and for expiation of synne from tyme to time, then must the sacrifice of Christes Priesthod bee vnperfect, beyng of no more power & vertue to reconcile vs vnto God, then the

Reconciliation, and the dayly Sacrifice of the Masse, can not stand together.

yerely

yerely and dayly ſacrifice of the Ieiwes, which euer required new Sacrifices to be done for ſynne? And where is then the ſtylling of Gods wrath by the bloud of Chriſt, ſpoken of Coloſ.1. Where is the pacifying of all thynges, both in heauen and earth? Where is the difference betweene the olde couenaunt and the new? Or where is ỹ neuer remembryng of our ſynnes any more? Where be then the goodly feete vpon the mountaines, of them that bryng vs meſſag of peace, of good tidinges, and of ſaluation? Eſay.52. Where is the day, or what day of Chriſt was it, which Abraham ſaw and reioyced of? where is the one oblation, and that once offered, which bryngeth eternall redemption? Heb.ix.x. Where is then captiuitie lead away captiue? Epheſ.4. Where is the breakyng of the ſerpentes head? The ouerthrow of death? The victory of hell? The hangyng vp of the hand writing? Where is the vaile broken, which ſeparated vs from God? the euerlaſtyng mirth vpon the heades of them that bee in Syon? Or the confident dwellyng of

Eſay.52.

Ephe.4.

Gene.3.

Eſay.55.

them in Ierusalem, promised in Ier. 23. Eze ch. 34. Zacha. 14. or where is the eternall righteousnes, brought in by the Prophet Daniell. Chapit. 9. if this reconciliation be not eternall.

Ieremy. 23. Ezech. 34. Zach. 14. Daniel. ix.

Briefly, to bring in any other sacrifices for sinne, but only the oblation of Christes bloud, and that once offered, taketh away the glad message, and power of the Gospell, casteth mens mindes into a doubtfull inquiring of their salvation, and finally, dissolueth the whole harmony of the scriptures, both Prophetical and Apostolicall, for if the Prophetical Lambe in the olde Law, once slayne on the. xiiii. day of the first moneth, and his bloud sprinckled, saued the whole congregation out of the thraldome of Egypt, so that they were neuer brought into the same agayne: So the bloud of Christes cros (to speake with the wordes of sayng Paule) once offered likewise on the xiiii. day of the sayed first moneth, dischargeth his whole vniuersal Church, out of the bandes of hell, and of the Deuill, and that perpetually, neuer to be reduced thether a-

Dayly sacrifice in the new Testament for sin, dissolueth the harmony of the whole Scripture.

Exo. xii.

gaine

gaine. And yet notwithstanding, as the Israelites beyng brought out of Egypt when they sinned against God, were punished in ỹ desert, & yet the promise of the plentifull land, neuertheles still went forward: euen so the elect members of Christes Church after their deliuerance, when they synne agaynst God, by fragility of weak flesh, theyr sinnes be punished with temporal scourges in this world, but yet the trueth of Gods euerlasting fauour standeth for euer, to all them that repent by fayth.

As touching therefore the dayly sacrificyng of Christes body as I proued before, so I repeate againe, and in one word conclude, that no Sacrifice of Christes body can serue for synne, but where Christ himselfe is the Priest. Neither doth the Scripture admit any Sacrifice propitiatory for synne, but where blood is, and where the suffering goeth withall, and where the hoast is consumed without the tentes by the fire of Gods iudgement.

The Scripture admitteth no sacrifice for synne, but where Christ is the offerer, where blood is, and where the hoste is consumed without the tentes.

These thynges thus discoursed, and proued by the Scriptures, to procéede

Exit. now

now in our text, seeing almighty God so gently offereth vnto vs (as ye haue heard God audience) let vs take that he geueth: seyng he calleth so graciously, let vs come to hym: yea, seyng he prayeth so entirely, let vs graunt his request: and seyng so fatherly he spreadeth to vs the armes of his reconciliation, let vs with the lost sonne retourue home again to our father: briefly, seyng on hys part there is nothing lacking that wee can desire, let vs now for our partes, do that he desyreth of vs. What is that? Vt reconciliemini Deo, *that ye wil for your partes bee reconciled vnto God. &c.* How should we be reconciled vnto God Come to Christe, submit your selues, and beleue in him with a true faith, and thus you are reconciled to the Father. For so we read: *If any man serue me, hym will my father honor. Iohn. 12.* And if ye haue not found this sonne, seeke for hym by repentaunce. *Seke* (sayeth he) *and ye shall fynde.* Repentaunce seeketh, faith fyndeth, and if ye haue found him, hold hym. And how should ye hold him? Obey hym, so ye shall hold hym, for

1 oh. 12. Repentance seketh Christ, fayth fyndeth. obedience holdeth.

faith

faith requireth obedience. Of this obedience we read. *Heb.5. He is made to all men that obey hym, cause of eternall salvation. &c.* By him God is reconciled to vs, though we offended. Now beyng reconciled, let vs obey, and offend no more lest his wrath agayn be kindled against vs. Hebre.5.

What shall we say then? May wee lose againe this reconciliation? And how standeth thus the fauour of God perpetuall, which I spake of before, if it may bee lost? Truth is, the fauour of God is perpetuall to them, whom he receiueth to reconciliation: and yet albeit this fauour be perpetuall, we must not think therefore, that God ceaseth now to be angry with synne, and that wee may liue now as wee list. *For these thynges,* saith saint Paule, *commeth the anger of God vpon the children of disobedience. &c. Ephe.5.* And yet neither again must wee make such a fickle and vnstable thyng, of this reconciliation of GOD, as though whosoeuer synneth, by and by were cancelled out of the booke of Gods reconcilement. For

A question. whether mans reconciliation with God may be lost or not.

Ephe.5.

how should then the elect bee saued, which fall sometymes as the reprobate doe, and yet are not forsaken? *Whom the Lord loueth* (sayth the scripture) *he loueth to the end*: and whom he receiueth, likewise he receiueth to the ende. Or where were then the remission of synnes, perpetually promised to the reconciled, if frailtie of synnyng doe breake the league of reconciliation? *Synne* (sayth saint Paule) *shall not preuayle ouer you. Rom. 6.* Also saint John sayth: *And if you doe synne, yet ye haue an aduocate with the father, & he is the propitiation for all our synnes. &c. 1. Iohn. 2.*

Roma. 6.
1. Ioh. 2.

Here therefore wee must make a distinction of synners. Of whom some be repentaunt and vprising synners, some be vnrepentant. The repentant synner I call hym, who when he slideth, doth it with a repugnance of wyll goyng before, and with a repentaunce of hart following after. The vnpenitent synner, as he maketh no resistaunce before synne, so is he touched with no remorse after following, but taketh a delite in that whereof he should lament. The penitent

Answere by a distinction.

Difference betwene the penitent and vnpenitent,

nitent synner saieth, I haue synned but by gods grace I will amend, and commit no more: The other sayeth, I haue synned, I dwe synne, and I will synne, who soeuer saieth nay. The voyce of the one is: *That good that I would doe, that I doe not*, the voyce of the other is: the euil that I would doe, that doe I performe. In the flesh of the one synne dwelleth, which saincte Paule calleth peccatum inhabitans: but in the hart of the other, synne raigneth, and beareth the whole rule. Rom.7.

The difference of these two synnes considered, I answer now to the doubt, making this distinction also of reconciliation, that as there be two sorts of iustification: one before God, an other before man: so bee there two sortes of reconciliation: the one is effectuall with God, which saincte Paule calleth secundum propositum: the other is apparent onely before man. Now then as touching the repentaunt synner, I say, that synne in hym absolutely breaketh not reconciliation betweene God and man. For els where were remission of

synnes left to the Church, for a remedy to kepe this attonement perpetuall, if synne did breake reconciliation? He that by vehemency of temptation, and infirmity of the flesh is fallen, or rather cast downe, willyng to do better, but not able to do what he would, the infirmity of this Christian penitent obtaineth remission, breaketh not reconciliation, neither loseth grace, but rather doeth illustrat grace, as Christ hym selfe resoluyng this question, answereth to sainct Paule: *My grace*, saieth he, *is inough for thee, for in thy infirmity my power is more declared &c. 2. Corin, 12.* And againe, the Apostle saieth: *Where synne aboundeth, there superaboundeth grace. Rom. 5.* Meaning that synne, which is ioyned with repentance. But contrariwise, they which presumpteously, and obstinately without remorse, or regard of hym whom they offend, take a pleasure and make a custome of synne, and haue not (to vse sainct Paules wordes) sinne dwelling in them, but they rather dwell in synne, and not onely do not resist the temptations of Sathan, but rather

2. Cor. 12.

Rom. 5.

there are tempters and sathás to other, to follow their synnefull appetite: To such wilfull men, whom I accompt no men, but rather monsters of men, I say not that they in this doyng, dw lose the reconcilement of God, which they had: but that they neuer had this effectuall reconcilement with GOD, to lose, nor neuer shal, vnlesse they through earnest repentaunce, seke to the sonne of God by fayth, for the remission of their synnes, and be truely reconciled vnto God by faithfull obedience.

By this ye se, that such as bee synners, not wilfull, but penitent synners, though by infirmyty they sinne, yet doe they not lose the gift of reconciliation. And why? For although they fall, yet they fall not vnder the Law, but vnder grace, that is to say, though the office of the Law, is naturally to worke wrath: yet for so much as the person of the synner is not vnder the Law, therefore is he not vnder wrath, but in stede of wrath standeth reconciliation, in stede of the Law raigneth grace.

Sinne absolutly dooth not break reconciliation.

Rom. 6.

Seeyng therefore such a louelay

Reconciliemini Deo.

(louing brethren) is made betwéene God and you, through the meditation of Christes Crosse, be ye now reconciled vnto God, as he is to you. And as ye sée his Fatherly kyndnes in offeryng his reconciliation, you beyng in all the blame: do you likewise expres the like gentlenes in reconcilyng your selues for his sake, neighbour to neighbour, one toward an other. Let all bitternes and wrath bée farre from you, and let not the Sunne go down vpon your anger. When ye were offenders to God, what he hath done, and doeth, ye se. So if your neighbours, equalles, or inferiours haue offended you, or you them, stand not so much in your reputation to disdaine to abase your selues, but either come, or send forth your messengers of peace, not onely to bidde hym good morrow, or good euen, but thus say: Neighbour, I haue offended you, and you me. Come therefore let vs be reconciled, and liue in loue and charity, like brethren in Christ, as Christ hath reconciled vs both vnto his father.

Vt diligatis invicem.

Reconciliation betwene man and man necessary.

And thus as ye sée God hath geuen

his

his owne sonne to death, to reconcile you vnto him: let it not be grœuous to you, to geue, and forgeue smale matters to your neighbour, to nourysh amity and agrœment, betweene hym and you, without which agrœment, I sée not how mans lyfe can consist. First, for so much as in this fragilitie of mans nature, it can not be auoyded, but where societie is, offences will eyther be geuen, or taken: some cause of grudge and variaunce will rise betwene man and man, man and wife, frœnd and frœnd, yea, brother and brother, that shall set them a sunder.

Then besides this, commeth in such a multitude of makebates, of flatterers whisperers, clawbackes, backebiters, talecaryers, sycophantes, and sclaundering tonges, sent out of Sathans messengers, to cary and recary misreportes, and false lyes, to sow the sœde of dissention, betwixt one and an other, so that take away reconciliation, and it shal not be for any to liue to gether, one with an other in this world.

Showers of dissention the deuils messengers.

Some there bee which vse to geue light

Three sortes of men to blame in a cõmon wealth
Light credit of ofte false tales
Light beleuing the first talke, not hearyng the the second.

light eare to such whisperers & flatterers, & these are much to blame. Others there bee as light of credit, that what soeuer they here told, that they beleue and so beleue the first tale, that they will not beleue the second, & these one eared mẽ be worse then ỹ first, worthy to haue but one eare on their head, which will not heare with both. But the third sort is worst of all, who being inflamed by sinister reports, after they haue once conceiued an inward grudge, against their frend or neighbour, are so stiffe, so waiward, and so crabbed, that hardly or neuer they will be reconciled after. Such Stoicall stomackes, and vnsociable natures, which neither liue here lyke angels, nor yet remember them selues to bee but men amongest men, are to bee sent ad Rempublicam Platonis, or to M. Mores, Vtopia, either there to liue with thẽ selues, or els where none may liue to offend them. *With what measure ye meate to other, the same shalbe met againe to you*, sayth ỹ voyce of iustice. But here speaketh the voyce of mercy, and desireth you, that as GOD hath measured

Luk. 6.

vnto

vnto you, so ye will measure to other. He is reconciled as you se vnto you, be you reconciled now one to an other. And if his reconcilement be eternall, and in great matters, and for great offences, little can ye doo, if in little trifles one of you wil not beare with an other.

But peraduenture some will obiect and say: Sir, you preach much of reconciliation and agreement, to bee betweene God and vs, and that he hath receiued vs to his perpetuall loue and fauour. But what reconciliation this is you speake of, I can not tell: This I know, that I finde here misery and sorrow enough, I sweate, I trauaile, I carke and care. Of the sower bread of heauinesse, and bitter drinke of aduersity I lacke no store, turmoyled in troubles, pinched with pouerty, afflicted in conscience, burdened with synnes, vexed with temptations, sathan assaulteth me hell seareth me, Gods iudgement accuseth me, sicknes oppresseth me, & at last death consumeth me to dust & nothing: and where then is this fauour, and loue of God toward me, whē I fele nothing here

Obiection.

The manyfolde miseries of this life.

Answere to ỹ obiection.

here but the wrath of God vpon me.

To answere hereunto, I graunt (welbeloued) that this is a sore obiection in deede to flesh and blood, beyng not yet perfectly instructed in ỹ knowledge, and consideration of Christes kingdome: Wherein you haue neede of two maner of helpes: whereof the one is in your Preachers, the other is in your selues. First, and especially your Preachers had neede here to helpe, in setting forth the promises, and glory of Christes kyngdome: whereby your hearers may be established in the fayth of his woord, and assured in hope of thynges to come. For els great and manifolde be the causes of discomfort dayly rising, enough to beate downe a mans hart from hope of heauenly thinges: & sensus contrariorum (ye know) fortis est, & caro in nobis infirma, the sense of contrary things is strong in this world, and flesh in vs is feble. Besides this, the deuill ceaseth not, hell gapeth, death rageth, conscience accuseth, the Law threateneth, Gods iustice terrifieth, his punishmentes and roddes

Two remedies agaynst weake fayth, and discomfort of weak consciences.

The first remedy.

Exhortation to preachers, to preach forth the glad message of the gospell.

walke

walke still from one to an other: euery day lyghtly bryngeth some example, some spectacle or other, of Gods terrible iudgementes before our faces. Here now the hart of man lyeth in great perplexitie, comfortlesse, and destressed on euery side, scarse able to take any breath or comfort, not knowing welnere whether to turne hym, vnlesse you which bee Preachers, and Spirituall Phisitions of the Soule, minister to the weake conscience of man some comfortatiue, or some cordiall restoratiue out of Gods mighty promises, and heauenly message of Christes holy Gospell. Helpe therefore I beseech you, in opening to the people the promyses of grace, the woorde of lyfe, the glorious Treasures and aboundant riches, not of thys present woorlde here, but layed vp for vs hereafter in Christ to come: so that the fayth of the people beyng grounded vpon the sure rocke of Gods woorde and promises, may stand firme and vnmoueable, agaynst all blastes of woorldly temptations, waytyng with hope for thinges,

not

not here seen, but onely hoped for, and shall be seen hereafter. And thus much for the ministers of Christes Gospell.

The second remedy.

Againe, for you that be the hearers, it is also your part, no lesse to geue diligent hearing vnto your preachers, and harken to the woord of God, whereby you may learne to know the difference betweene thinges here present, and thinges to come: Betweene this world, which here standeth, and the world, which hereafter followeth: Betweene the kyngdome of this world, and the kyngdome of Christ. Many there be which beholdyng the course of thynges here present, and setting all their delite and study therein, haue their eyes fixed vpon nothing els, beyng eyther so blind that they see not, or els so willfull, that they passe not for thinges that bee to come, but say eyther with the folyth Athiest in the Psalme non est Deus: or els with the fleshly Epicure, say as they were wont in the tyme of *Nazianzene*: ἐμοὶ δὸς τὸ παρὸν, θεῷ τὸ μέλλον, i. Giue me that is here present, and let God alone with that is to come: &c. These

Admonition to Athistes & Epicures. Nazianzene. in orat. de baptismo.

wretched

wretched persons are both deceiued.
But they that be true Christians, and haue regards to their soules, must learne by their Preachers, and vnderstande by the Scriptures, that besides this life, besides this worlde, this kingdome, these thynges here presente, there bee other thynges, and much greater thynges, an other life, an other kingdome, an other worlde to be looked for. Whiche two worldes & kyngdomes, as they are contrary in effect and working, so the tymes of them must be distincted. For as the law hath his tyme, so hath grace his tyme also: and as death his tyme to raygne here, so hath life his time to raigne likewise and as wrath hath his working yet a while: so reconciliation shall haue his time to worke hereafter: so that in this worlde remayne troubles, vexations, toyle, labour, misery, calamity, afflictions inwarde, afflictions outward, the bodie subiect to sickenesse, the soule to temptations, the flesh to death, the law yet standing in his force, the same penaltie of synne pronounced against Adam

Distinction necessary to be considered betwixt this present worlde and the worlde to come.

dam, still taketh hold vpon vs. Briefly, the nature of euery thing in the same order, and vnder the same malediction wherein Adam left it, still continueth, and shall continue touching this outward bodie, so long as our old Adam liueth. Looke for none other in this world so perswadyng your selues, that as ther hath been none heretofore, so is there none of you all here present, but alway he shal, die he shal, and shall fast corruptiõ.

And yet all this notwithstanding, the Christian manne, albeit his case in this bodie be miserable, vnder wrath and punishment, death, and malediction, yet is it true, that as he is vnder death, so is he also vnder life: As he is vnder wrath, so is he also vnder reconciliation: both vnder the law, and vnder grace: vnder miserie, and yet in felicitie. And this distinction of tymes is good for euery Christian man to consider, which distinction is this: The wrath of God for synne toward his elect, continueth but a time, his fauour and reconciliation remaineth for euer, his punishmentes here be temporall,

Man is both vnder death. and vnder life, vnder wrathe, and vnder grace.

Time of punishment lasteth to the end of this life, promises belong to the life to come.

his

his promises bee eternall. Euer night commeth mourning, but in morning riseth mirth: Our going out is with teares, *But our returne againe into Sion is with euerlasting ioye vpon our heades.* *Esay.35.* Synne here rayigneth, conscience accuseth, the Lawe condemneth, death executeth, the Deuill rageth. Thus the state of man here is miserable: but the tyme of this miserie lasteth not, but is limited and barred.

Esay.xxxv.

The tyme of the Lawe limitted.

This barre that cutteth of the tyme of these miseries, is ỳ passion of Christ our sauiour, who hath purchased for vs a newe life after this, a newe world after this world, a newe kingdome, a newe countrey, new possessions, newe mansions, and al thinges newe, not as they were before, but after a much better sorte. Wherefore wee hauing and holding these promises of God, & hope of thynges to come, may comfort our soules, and reioyce in Gods fauour, not passyng for this world, whether it geue prosperitie or aduersitie. If aduersitie come, lett faithe holde hope, lett hope worke patience. With this hope Christ

Omnia noua facta sunt.

2.Cor.5.

suffered the Crosse, and so entered into his glorie. With this hope S. Paule with all the Apostles sustained tribulations, and reioyced in afflictions. Thorow the same hope, so many holy Martyrs endured tormentes of death: and this maie be called maunes Passouer. Euē so let vs also passe ouer the rough waues of this worlde, neither beeing deiected by aduersity, nor yet pufte vp with prosperity, as men whom neither the euils of the worlde can make worse nor the goodes of the worlde cā make better. Whatsoeuer therefore shall betide vs in this worlde, and though wee bee corrected here for our synnes (as happeneth mosse cōmonly to the elect) let vs not measure the state of our election thereby, nor thinke therefore to be cast out of fauour, or the league of our reconcilement to cease, remembring what the Scripture foretelleth vs, saying: *If they shall transgresse my precepts, with rodes and scourges, I will visite their iniquities: but my mercy I will neuer remoue awaie from them. &c.* So long as wee cary this olde Adam about, the penaltie

Maunes passouer.

Aduersitie and prosperitie, all one with a true Christian.

Psal. Lxxxviii.

naltie of Adam followeth vs, that is, we remaine vnder wretchednes, ſinne, curſe of the Lawe, death, and vnder the dominion of Sathan. But yet all this notwithſtanding, we haue an helper about thē all, who whē theſe haue done all they cā, and the woꝛſt they can, whē ſynne hath accuſed, the lawe hath condemned, death hath ſtriken vs downe, our graues haue ſwallowed vs and the Deuill hath ſhewed his vtmoſt malice againſt vs, then commeth he, and wher theſe haue ended, there he beginneth to woꝛke, and ſhewe foꝛth the power of his kingdome, to iuſtifie the ſynner, to diſcharge the lawe, to reuiue the dead, to vanquiſhe the deuill, to wipe all teares away, tourning death to life, moꝛtalitie to immoꝛtality, darkneſſe to light, mourning to mirthe, ſadneſſe to ſolace: briefly, to make al thinges new of nothing. *Accordyng to the operation of his power, wherewith he is able to ſubdue all thinges to himſelfe, Phil. 3.*

Where Sathan endeth, there Chriſt beginneth.

Where this woꝛld endeth there Chriſtes kingdome beginneth.

Phil. 3.

Thus theꝛefoꝛe, ponderyng wel the difference, betweene this preſent woꝛld and the woꝛld that is hid in Chriſt, let

Lette vs not esteeme what we are, but what we shall be.

vs not regarde so much what we are but what we shalbe: not what we haue here, but what wee shall haue: considerying with our selues, that the thynges which we loke for, are yet to come, and al that Christ dyed for is yet to come, & belongeth not to this worlde. For the end of christs passiõs, was not to make vs rich in this earth, that we should become Lordes, Ladies, or Princes here: that we should be made honorable mẽ noble men, worshipful, or gentlemẽ, or that we should abounde in wealth and pleasures of this worlde. Whiche of vs all either here present, or absent, that beleeue in the passion of Christ, doth florish therby any whit more in worldly prosperitie, or is aduaũced in worldly glory, is richer in substaunce, stronger in bodie, more beautifull of person, more witty in pollicy, more prudent in this generatiou, or hath a penie more of possessions, for all the blessed passion of Christ our Sauyor. No, no, the matters that he died for, are to come: They are not here. *My kingdome* (saith christ) *is not of this worlde*. Where is it then?

All yet to come that Christ died for.

It

It is in the worlde to come. There is our kyngdome, our countrey and citie, our occupying, all our stock and store lieth there. This worlde here present, whiche wee make so muche of, is none of ours, nor worthy to be made of. Mũdus transit (saieth the louyng Apostle) cũ cõcupiscentia eius. i. *The world passeth awaie with all his concupiscence.* Also saint Paule, though not in the same wordes, yet agreeing in the same sense, saieth: *The figure of this world passeth, or vanisheth away. &c.* Meaning by thys figure, the pompe, pride, and glory of the world, the vanitie, wealth, felicity bravarie, and iollyty in this yearth and in earthly thinges, with dalliaunce, pastyme, eatyng, drinkyng, and all other sensuall delites and desires, seruyng to carnall appitite, riches, bye titles, preferrmentes, auctoritie, actiuitie, policy worldly giftes and ornamentes, beautie, strength, long life, with such other like thinges, which carnall reason of man so highly esteemeth, & magnifieth in this world. All which thinges as S. Paule here calleth *transitory*, so in an

The world trãsitory. 1. Ioh. 2.

1. Cor. 6.

The figure of this world

place, writyng to the said Corinthyans he accompteth them as *olde thinges*; as though we would cal it a world quondam, not as now fadyng, and fading away, but as a thing paste awaye alreadie, cleane gone, and dispatched. Vetera (præterierunt, ecce noua facta sunt omnia. &c. i. *The olde thinges are past and dispatched, beholde* (sayth he) *all thynges are made newe.* 2. *Cor.* 5. And what new thinges bee these? Newe heauen, newe earth, a newe world, newe life, newe bodies, new mindes, newe possessions, new mansions, new treasures, and all thinges newe, brande newe: Suche as neither eie hath seene, nor eare hath euer hard of before. And all these he saieth not, shall be made newe, *but that they are made new already*: although not yet visibly reueled to oure outwarde sight, yet are they manifestly apparant to the Spirituall eyes of our faythe, in the Scriptures and promises of God: and though we dwe not yet corporally possesse them, as we shall hereafter: yet are they so sure, as if they were in our handes already. Or rather, why maye

The world quondam.

2. Cor. 5.

Esay. 65.

I not say that we haue them, and haue entered corporall possession, seing our Agent and Factour, is there, and hath taken possession for vs: And if our head be there already, how can it bee, but the bodie must follow after? And if Christ bee πρωτότοκος ἐκ νεκρῶν, the first borne of the deade, where euer was there a first, but there must needes be a second? Christe is first risen from the deade, so sure is it that we shall rise also.

Our factour in heauen.

There is neuer a first, but there is also a second.

And thus by occasion, touching the times and difference of these two worldes and kingdomes, whiche belongeth to euery Christian manne necessary to consider, to the intent that no manne either bee to muche discouraged with the perturbations of this life if aduersitie come: Nor yet to muche puffed vp with these vaine and transitorie trifles if he liue in prosperitie. Whiche bee two perilous rockes, and many make shipwracke thereat. For so commonly it fareth with the most sorte of menne, that if any scourge of Gods hande doe fall vpon vs, we weepe and waile, as though there were none other hel. And

Great prosperitie, and great aduersitie, two perilous rocks.

if we flozish a while in any wealth, we laugh and syng, as though there were no other heauen, yea, and almost care for no other life. But we that be Christians are taught by the scriptures an other lesso, whether we be in weale or woe, to turn our mindes from the consideration of thinges here present, & to cheare vp our hartes with the expectatiō of higher thinges, of better thinges of eternall thinges, of thinges to come and therein to occupie our studies, & exercise our senses, not passing for the old, and dead thinges of this worlde, which, as S. Paule saith, *are past already*. And what should men passe then for thinges that be past? What should we care for thinges that be cōquered? *Care ye not*, saieth Christ: *behold I haue ouercome the world*. or what should we regard thinges that be none of ours? For what haue we to dowe with the worlde, which are redeēmed out of the world? These thinges therefore of the worlde let vs leaue to the Turks, Iewes, Infidelles, and Pagans, and if ye wil also to the proude Pope, and cruel persecu-

Thynges past, not to be passed vpon.

toures

tours, whiche be of the worlde. This world is none of ours, let them haue it to whom it belongeth. Our kyngdome is there, where our Kyng is: our countrie where our head is: our citie where our frædom standeth: Seyng therefore we bee here but straungers, let vs passe forward as straungers, through the deserte of this desolate worlde. What should wee trauailers take long rest in our Innes? And though it should chaunce vnto vs, as it happened to the Israelites, to laye our bones here, as they did in the desert, yet let vs hold ỹ hope fast of the promised land, in the generation to come, whiche I trust in Christ, welbeloued, doth approche apace. And though as yet wæ haue not bodily entred into it, yet with the eyes of our faith let vs loke about vs, and sée vpward quæ sursum sunt, & behold the glory of them, at least afar of. So shal we lightly shake of the loue, & lust of this transitorie & conquered desert.

The world our desert.

And herein the better to helpe you to some sight thereof, let me desire you, with Moses, a little to clime vp the hil

with the eies of fayth we set the land of promise a far of.

of

Deut. xxxiiii.

of Nebo, mentioned in the .xxxiiii. of Deuter. There may ye take a vew of this your spirituall countrey, and glorious kyngdome whereof I preach vnto you. There shall you see your Factor and Agent aboue mentioned, Christe Iesus taking possession for you in heauen, yea, & which is more then all that can bee moste, passing all admiration, there shall ye see this oure owne flesh, our owne very flesh, sitting at the right hand of the almighty maiestie of God. There shall you see our noble and triuphant capitaine Iosue, our sauiour Iesus, with his Priests and Leuites, and his people following hym, seuen times goyng about the greate citie Iericho, with trumpets of Jubely in their handes: And I doubt not but he hath gone sixe tymes about already. And whē the seuenth blast shall come, then beware greate Iericho. Then shall ye see the walles of this worlde fall doune: then shall ye see the rich men of this world, with their bagges of golde and siluer, come tumblyng doune. There shall ye behold the stout gyantes of this earth,

Fayth taking a vew of the promised kingdom

Iericho the type of this world, blowen down with the trumpets of Iosue.

the

the sonnes of Enachim broughte full lowe: their gaie houses, their Princely pallaces come ratlyng doune: the talle trees of Libanus, the mighty Okes of Esa.2. Basan, the high Turrettes with their defensed munitions, their faire Shippes of Tharsis, & what socuer is beautifull, and comely in the sighte of this world: adde to these also ỹ out growne hoose of Englande come tumblyng ouer and ouer: Euery high Mountayne brought doun, and low vallies exalted. Esay.40.

Moreouer, there shall ye se the roaryng Lyon, the venemous Serpẽt, and old Dragon the Deuill, whiche hath kept suche a sturre here so longe, with all his hellishe rable of bloudy persecutours: also with the great Turke, and greate Calipha of Damascus, with the greate Calipha also of Vetus Roma, and all other cruell tyrannes, and potentates of this worlde, whiche haue abused their swoorde, to the destruction of Christes Saynctes, fall headlonge into the perpetuall pitte of perdition. The lawe shall cease, death shall be destroyed, synne, hell, malediction, with

Calpha of Damascus, is the great Pope of the Turkes, as our Pope is ouer the Christians.

all

all other enemyes whiche wrought vs woe before, shal be vanquished. Briefly there shall ye see the whole world with all his pompe & pride, with adulterers fornicators, vsurers, and couetous persons dwelling in synfull Jericho, with all their force and puissaunce broken doun to dust: onely the house of Raab standing safe, that is, those penitent sinners, whiche receiue Gods message and repent their sinnes, shall be preserued from the ruine.

Raab preserued.

Ouer and besides all this, yet one other sight I will declare to you, which will doe you good to beholde. For there ye shall see the proude drunken whore of Babilon, the triple crouned Bishop euen the great Antichrist, and the false horned Lambe, whiche hath so exalted himself aboue God and his sonne, with his high mountyng castle of saincte Angelo, also with his whole Colledge of Babilonicall strumpettes, and stately prelates of Romish Jericho, drunken with the bloude of persecution, blowen doune with the blaste of Josues Trumpets, and with the breath of his mouth euen

The fall of this world in the latter daye, described.

euen from the top of Capitolium, vsq; ad infernum. And there shall bothe the Dragon, the Beaste, and the false Prophet altogethr bee tumbled into the lake of fire, that as they haue kindled vp the fire of persecution here in this worlde, to burne vp the bodies of Christes people, so they shall haue fire and brimstone their bellies full, where the smoke of their tormentes shall rise vp in secula seculorum. Apoc. 14. & 20.

And as these thinges shall fall vpon Christes enemies, contemners of his Gospell, in suche sorte as the Sunne and Mone shall stande still, while Iosue our valiant Capitaine shall vanquishe xxxi. kinges, with all the glory of their worldly kingdomes: so on the contrary side, ye shall see the true Christian Israelites, diuide amongest them greate spoyles of all their landes and possessions. Where shall ye see new Ierusalem, the heauenly and Metropolitane citie of GOD, al garnished with glorie, like a spousesse prepared for her spouse, with glorious mansions, and pleasaunt tabernacles in it prepared Iosua. xxii. Apoc. 12. New Hierusalem.

ready

ready to receiue you: euen such tabernacles, as Peter wished in the mount Thabor to be made, when he was rapt with glory in such sort as he could not tell where he was, nor what he spake, *Luke. 9.* Briefly in that mount Nebo ye shall see, that eye yet neuer saw, Paradise without any Serpent to tempt any more, riches without measure, glory without comparyson, lyfe without death, day without nyght, liberty without thraldome, solace without ceasing, ioye without ending, a lande flowing with milk and hony. And here to make and ende of speakyng of those thinges whiche be endelesse, lookyng in thys mount well about you, ye shal see with your spirituall eye, that Daniell with his Propheticall eye did see so long before, *That the kingdome, the power and magnitude of his kingdome that is, or shall be vnder heauen shall be geuen to the people of the highest, which kingdome shal destroy all other kyngdomes, & this kingdom shalbe euerlastyng.* To the whiche kyngdome, the eternall God, and Father of our Lorde Jesus Christ, which is true

Luk. 9.

The glory of new Hierusalem vnspeakeable.

Daniel. vii.

in

in his promises, and glorious in all his workes, both happily and spedily conduct vs, through the merites of Christ Iesus his sonne, and our euerlasting Sauyour, *Amen*.

And here an end of the first parte of this my tort, which I haue reade to you out of S. Paule. Wherein hath beene declared vnto you, the gratious and ioyfull message sent of God, in the name of Christ, by his Apostles, messengers and ministers vnto you. By the which message ye haue heard, how almighty God not onely is reconciled to you, but also how louyngly he entreateth you to be reconciled vnto him. Further, what this reconciliation of God is, how firme it standeth and perpetuall, what went before it, what variaunce there was betweene hym and vs, and how this variaunce was reconciled, and Gods wrath pacified by one oblation once done for euer: moreouer what thinges folow after this reconciliation, with the golden chaine, and principall poyntes of our saluation depēdyng vpon the same: and finally, how

farre the tyme of the law and of wrath lasteth, and when the tyme of grace beginneth, what difference is betweene these two tymes, and how a Christian is both vnder wrath, and also vnder reconciliation in diuers respectes: of the outwarde man first, and then of the inward man, with other thynges not vnworthy to bee mused vpon, partly is set forth in this former part vnto you.

Now let vs pray, as we first began, making oure earnest inuocation to almightie God, for the vniuersall state of Christes Church, and all other estates, and degrees in order particular, as custome and also dutie requireth.

&c.

The Lordes prayer.

¶ The second part of the Sermon.

IN the former part of this Goodfrydaies sermon, ye heard (louing audience) according to my weake abilitie, vttered vnto you ỹ ioyfull message of Gods reconciled fauour, & grace recourred againe, which wee had once lost through our iust desertes, and were vnder wrath, in great daunger perpetually to be cast away, both bodies and soules. But so it pleased the gracious goodnesse of our mercifull God, mercifully to receiue vs againe to loue, and to become now of a terrible Iusticer, a tender Father toward vs. Not that there is any chaũge or alteration in his nature, but that mercie and iustice striuyng together, mercy gotte the vpper hand: or rather that mercie and iustice ioyning together for our redemption, hath brought to passe, that vpon mercifull causes goyng before, the iust effecte of Goddes wrath (which the Law before dyd

Mercy and iustice ioined together for mans saluation.

woorke) by good iustice must néedes giue place, and reconciliation come in: because that iustice alwayes standing vpon iust causes, it must néedes follow, that the cause being altered and remoued away, the effect also must néedes cease. So long as we were vnder the law and synne, so long we were vnder wrath, that is, vnder Gods iust punishment for synne. For the law (as S. Paule sayeth) worketh wrath, But after that mercy and iustice ioynyng both together, haue vanquished the law, that is, the curse of the law, now then by good order of Iustice followeth reconciliation: and yet no nature in God chaunged, but his marueilous wisedome excellently declared.

Sublata causa tollitur effectus.

Now what causes these were, and how they wrought, and how mercy and iustice together conioyned, in puttyng away the law and synne: Consequently here remayneth in the second, and latter parcell of this my text, to be opened (by Christes helpe) vnto you. Now therefore, let vs read out the woordes of the Apostle, which follow.

Gods wrath turned to fauour. and yet no alteration in God.

For

For hym that knew no ſynne, GOD made to be ſin for vs, that we might be made the righteouſnes of god by hym. &c

The text. 2. Corin. v.

Here now commeth the preachyng of Chriſt Jeſus crucified. Of whom you haue often heard, and yet neuer heard inough: of whō many haue preached, and yet neuer preacheres able to ſearch, or reach the length, breadth, and profundity of his Croſſe. In which Croſſe I finde two thinges moſt contrary to concurre together, the vileſt death that euer was, and the moſt glorious perſon that euer ſuffered. What thyng ſo miſerable as death? What thyng ſo happy as lyfe? Againe, what death ſo vile as the death of the croſſe? What perſon ſo glorious as the onely begotten ſonne of the liuing God? Which two thinges beeyng ſo contrary, meet together in one tree, accordyng as we read in Prudentius Hymne: Mors & vita mirando conflixere duello. Such an hard matter it was, and ſuch an high price, to prepare againe the reconcilement betweene God and

The bredth, length, and profundity of Chriſtes Croſſe, vnſearchable.

vs. Touching the tractation of which matter, as entering now into a new sermon, and a new deuision, three principall thynges we haue in thys letter for you to consider, and me to speake of.

The second deuision.

1. The first is, the great innocencie that was in Christ, which we haue to note in these wordes: *For hym that knew no synne.&c*,
2. Secondly, the grieuous passion and punishment layed vpon Christ for our synne, which followeth in these wordes: *He made hym to be synne for vs.&c.*
3. The third is, the triumph of Christ, with other effectes which followed after his passion, expressed in these wordes: *That we might be made the righteousnesse of God by hym.&c.*

Gene. 5. & 7. The innocencie of Christ.

First, of the innocencie of Christ, the scriptures in sundry places, geue witnesse by many wayes, aswel by prophetical types and shadowes, as also by other euident demõstrations. Noah the perfect manne and righteous preacher, in the first age of the worlde, in whose righteousnesse and in whose arke

Iust Noah a figure of Christ

the

the remnaunt of all earthly creatures were ſaued from the floud, what doth he preach vnto vs beſides the true hiſtory, but this iuſt and innocent Jeſus Sauiour of the worlde? The tippycall Lambe called the Paſſeouer, which prefigured the heauēly Lambe of God, that taketh away the ſynnes of the worlde, was commaunded to be a male of a yere old, immaculate, without ſpot, or blemiſh. Alſo all other burnt offerynges were commaunded in the olde law, to be pure and vnſpoted, for no other cauſe, but onely to ſignifie that Chriſt, whereof they were figures and ſhadowes, ſhould be the true innocent ſacrifice which ſhould make, and hath made ſatisfaction for all oure ſynnes. Eſay prophecyng of the innocencie of this ſpotleſſe ſacrifice crucified for vs, expreſſeth that which Sainct Paule here teacheth, and ſayeth in playn wordes, that he neuer knewe *iniquitie, nor that any fraud was found in his mouth.* And againe the ſame Prophet deſcribyng, the flower riſing out of the rote of Jeſſe, replenished with Goddes holy

The Easter Lambe a figure of Chriſtes innocencie.

Eſay. 53.

Esay.xi.

Ierem.xxxiii.

Daniel.ix.

Zacha.ix.

Iohn.xiiii.

spirit, addeth moreouer: *And righteousnesse* (saith he) *shall be his girdle about his loynes. &c.* Jeremie calleth his name, Germen iustitiæ, & Dominus iustus noster. i. *The bud of righteousnesse, and our righteous Lord. &c.* In Daniell he is called Sanctus Sanctorum. *i. The holy one of all holy. Dani. 9.* Zacharias likewise prophecying of this righteous prince: *Beholde* (sayth he) *the Kyng shall come to thee, righteous, and a Sauiour, beyng humble, and sittyng vpon a poore Asse. &c, Zach. 9.* Many other places there be in holy Scripture, which testifye of the righteousnesse, holynesse, and innocencie of this immaculate person, of whom it is written: *Which of you can rebuke me of synne?* Against whom also we read *That the Prince of the world came, and found in hym nothing*, as writeth S. Iohn, meaning thereby his innocency to be such, and perfection of his lyfe so absolute, that no creature could staine, or charge hym with blotte or blemish. So absolutely he perfourmed the law, and euery iote thereof, both the first Table, and the second, in louyng God

aboue

aboue all thinges, and his neighbour as hym selfe, that neither was there lacking in hym any thyng that the Law required, nor any thing forbidden in the Law, that in him was found: nor yet any els found able to accomplish the same Law, besides hymselfe alone. For so it behoued hym, which shoulde dye for all, to bee holy and innocent alone, and none but he, according as we read and sing in the hymne of Ambrose Tu solus sanctus. i. *Thou onely art holy. &c.* And so he was, and is, and none els holy and innocent in all the world but he. Ambrosius in Hymno.

And therefore, false is the doctrine of these vntrue Catholikes, who disputyng of keping the Law of God, seeme to extoll Integra naturalia of man so farre, as though it were in mannes posse & esse, to satisfie the performance thereof. In which number is Lombardus, Tho. Aquinas, Anselmus, Bonauentura. Alexander de Hales. Albeeit these, as they doe not fully agree in all places with them selues: so bicause they would seeme somewhat to start from the error of Pelagius, they adde moreouer some

addition of Goddes grace to helpe frée will, and so flying from one errour, fall into an other, teaching that a manne in this life, béeyng once iustified, may fulfill Gods Law, and anoyde all fynne. After these commeth Ioan. Scotus, who reasoning vpon these wordes of saint Augustine, that a man without grace can not echew all synne. &c. seemeth to resolue the question thus: that a manne by frée will without grace, can not eschew or cease from all synne, but seuerally may eschew this synne, or that synne, and so euery particuler sinne one after an other, and bryngeth this similitude, of one béeyng in a vessell full of riftes and holes, in which although hée can stop one hole after an other, yet can not stop them all, for while he stoppeth one (sayth he) an other is open. &c. Tho: Aquine likewise reciting the sentence of the Scholemen, saieth, that the power of mans will of it selfe, is able to doe thynges both good and bad without grace: howbéeit, can not make the worke that is good to merite, but by the helpe of grace. &c. So that hereby

Augustin. contra Pelagianos.

Ioan. Scotus lib. 2. dist. 21.

Tho. Aquinas.

appea-

appeareth the opinion of theſe Catholikes to be, that albeit mannes frée power without grace, ſuffiſeth not to eſchew all ſynne, nor to make his good woorkes to be meritorious: yet beyng aſſiſted with grace, is able in this life to auoyd all and euery kynde of ſynne, and to fulfill the righteouſneſſe of Gods Law: In ſo much that Scotus in an other place thus reaſoneth, that it is not vncredible, but that many ſuch bée in the church, which liue the whole yere without mortall ſynne: yea, & by Gods grace many are, which much longer tyme kepe themſelues frõ deadly ſinne, and exerciſe moreouer many woorkes of perfection, of whoſe merites riſeth the Treaſure houſe of the Church. &c. Scot. lib. 4. diſtin. 17.

Scot. lib. 4. diſt. 17. artic. 2. ſub finem.

Furthermore, after theſe followed other of later yeres, as Eckius, Pighius, Hoſius, and others: vpon whoſe vntidye reaſons and argumentes, certayne of our Engliſh Papiſtes alſo grounding their vaine opinion, do likewiſe teach now in theſe our dayes, that it lyeth in poſſibilitie here in this lyfe, for a man

after

after he be iustified, to fulfill the righteousnesse of the Law by grace, and to auoid all mortall sinne: that is to meane that such abundance of grace, and power, is geuen of God here in this life, to them that be baptised in Christ, and call for Gods grace, that although for venialll synnes, they may say in humilitie and trueth: *Forgeue vs oure trespasses &c.* yet as touching mortall synnes, they may so liue, calling for that grace that they nede not except they will to fall into deadly synne, but may satisfie the Law of God fully and perfectly, in such sort as the same law of God, can not haue wherein to condempne or accuse any worke of theirs. &c. For these be their owne very wordes.

Whether it lieth in possibility for man in this lyfe to keepe the whole law.

Ex Concilio Tride. cap. 11.

Vide defensionem Iudoci Tiitani contra Kemnitiũ, in cap. 11.

First, for confirmation of their doctrine, they alledge the testimonies of Augustine. where he saieth. *That GOD neither could commaund things that were impossible, because he is iust: nor would condempne man for that he could not auoyd. &c.* and addeth in an other place saiyng: *That God would neuer condemne the slothfull seruaunt, if he had commaun-*

Augustin. sermo. 60. de tẽpore.

Augustin. de natura & gratia.

ded

ded that he could not atchiue. Also in hys booke De natura & grat. *We firmely beleue* (sayth he) *that God, who is iust and good could neuer commaund thynges that were impossible to be done.&c.*

August de natura & gratia. cap.69.

Secõdly, out of Hierom they alledge this place, where he sayth: *We detest their blasphemie, which say, that GOD hath commaunded any thing impossible to bee done.&c.*

Hierom.to.4. in expositio. Symboli ad Damas.

Thirdly, they alleadge farther the wordes of our Sautour: *Take my yoke vppon you, for my yoke is sweete, and my burden light,&c.*

Math.xj.

Fourthly, also for example they inferre Zachary and Elizabeth, who in scripture, *Are sayd to be iust before God walking in all the commaundementes, and iustifications of the Lord without blame. &c, Luk. 1.*

Luk.i.

Wherevnto briefly I aunswere, and first, as touching sayncte Augustine, albeit I could well aunswere hym by his owne retractations, where as he better aduising hymselfe, as may appere, hath these wordes: *All the commaundementes* (sayth he) *are accounted to be done, when that*

August.lib.1. retract,ca.19.

that is pardoned which is not doone. &c,
And likewise might I expounde Hierome, by Hierome, where as he in an other place, speaking of the commaundementes to bee possible, though he doeth not denye it to bee true, yet asketh he quomodo, how that saying is to be understanded: meaning, that although the commaundementes be possible to vs, after a certayne manner, yet absolutely and simply he doth not so affirme. Well and what if this were graunted, that God hath geuen a law to man, which man can not keepe: what great thing were here to be detected, or what preiudice hereby should ensue, either to gods iustice or goodnesse, in geuing a Law impossible for vs perfectly to bee kept, more then in geuyng vs the Sunne, the brightnesse whereof, it is impossible for vs to behold, and yet to walke in the light thereof, euery man as he may: If a cunnyng Phisition should come with an excellent potion, to his patient greeuously sicke, and say: either he must drinke this, or ye can not liue, and if the weake stomacke of the partie can not

Hieroni. contra Pelagianos. lib. 1.

Impossibility of the law importeth no derogation to Gods iustice.

breake it, yet is the Phisition nothyng to blame, but keepeth the true order of Phisick. Scilurus Scytha when he gaue his children euery one a fagotte, commaunding them to breake it, knewe right well before, that they were not able to doe it; and yet in so doyng, did he both fatherly and wisely, to the intent his children might learne thereby, to see their owne weakenesse, and not to trust to their owne priuate strength to much.

Ex Plutarc. in Apopht.

Thinges impossible may well be commaunded for causes necessary.

But to let this holde go, let vs come more neere to close with our aduersaries in this matter, and examine their obiection, with all the partes thereof more attentiuely.

Obiection of the aduersaries.

If we by grace helping vs (say they) bee not able to performe fully and perfectly, the righteousnesse of the Law, then were God vniust in commaunding thynges impossible, and vnmercifull in condemning the seruaunt for that, which he can not auoyd.

But that were detestable blasphemy to say: Ergo, say they, it must needes be concluded, that it is not vnpossible for

a iustified man, by Gods grace, to performe the perfect fulfilling of the law.

Aunswere to the obiection.

Whereunto I aunswere by the scriptures, that if God had geuen such a law to bée fulfilled of man, which no man could fulfill, and that all men for not fulfillyng the same, should bée condemned: then might they with some reason, obiect this blasphemy vnto vs. But now we confesse and say, that god hath geuen a law, to be fulfilled of man, and that he commaundeth nothyng vnpossible: yea, and furthermore with the scriptures confesse, that man hath fulfilled this Law actually, really, and throughly in al pointes: and yet all this being confessed, neither is it true which they inferre, that the iustified man therfore is able, by grace, to fulfill the reall perfection of the Law: Neyther is it true, that he which fulfilleth it not, shal therefore be condemned, neither that in God is any vnrighteousnesse, or vnmercifulnesse in all this to be inferred, but he remayneth styll most iust and mercifull: yea, and to say truth, hys mercy and iustice could not otherwise

both

both stand, and appeare together, but onely by this way aboue confessed. And how is all this proued?

First, that God hath geuen a Law to bee fulfilled, we all confesse.

Secondly, that Christ from the beginning, before the Law was geuen, was preordinate to bee incarnate, and to take our nature no man can deny.

Thirdly that the same Christ in the same our nature hath vtterly fulfilled, and discharged the law, it is manifest. And how then is that to be accompted impossible to man, which man so clerly hath accomplished?

Christ appointed to fulfill the law before the law was geuen.

How the law is not impossible to man, and how it is fulfilled answered by man.

Fourthly, that in the same nature and humanitie of Christ, the sonne of God, and the sonne of man, the whole nature of mankinde is included, the scripture teacheth: and therefore is he called the second Adam. For as all we were included in the nature of Adam, which first disobeied, and by him condemned: So are we likewise generally included, in the humane nature of this second Adam, which first obeied, and by hym saued. So that we beyng now

Christ the second Adam.

in Christ, that is to say, GOD beholding our whole nature, in the nature of his owne sonne, his fulfilling is our fulfillyng, and what he doeth, that wee doe, especially in all such poyntes, as properly belong to his humaine worckyng: and therefore is he denominated in scripture to be Iustitia nostra. For as this proposition is true: Christus pro omnibus mortuus est. i. Christ dyed for all men: so is this proposition true also: Christus pro omnibus innocens factus est. i. Christ was made innocent for vs all. So that what he hath fulfilled, we also haue fulfilled, although not after the same manner, yet in as good effect as if it had bene after the same manner done: He for vs, we by him: he actually performed, we by imputatiõ: he by vertue and merite, we by gyft and grace. And this is the perfect grace that wee haue, to fulfil the perfection of the law. Other grace then this GOD neuer gaue, nor euer will giue to any iustified person, really and absolutely to satisfie the perfect righteousnesse of the law. Neither doeth it stand with the glory

Christus iustitia nostra.

Christ onely innocent for all men.

God neuer geueth grace absolutely to performe the law, but onely to his owne sonne.

of Christ, that any such perfect grace should be geuen vs. *For if by our infirmitie, the strength of Christ be made perfect*, as Christ hym selfe answereth to saint Paule, so contrarywise, by our perfection the vertue of christes crosse is lessened: not that there is any such perfection in vs in dæde, whose righteousnesse, as S. Augustine saieth, Magis remissione peccatorum cõstet, quàm perfectione virtutum: but such is the blindnesse of many, that standing in a vayne persuasion of their perfection, when they are vnperfect, falsly flatter themselues to be some thyng, when in dæde they are starke nothing: and after the example of the Laodicians, imagine themselues to be rich and gay, when in dæde they be vtterly emptie and naked. Apoca. 3.

2. Cor. 3.

It standeth not with the glory of Christ that any in this life should absolutly fulfil the law.

August. de ciuitate dei. lib. 19. cap. 27.

Apoca. 3.

Fiftly, and though it bée so (as it is in dæde) that no such grace is geuen to vs from aboue, to obtaine to the high perfection of the law: yet notwithstanding, by the grace of God, we bring to the Law such obedience, as we may. And though we bryng not Perfectioné illam,

Our obedience to the law, neither perfect, nor yet our imperfect disobedience condemned.

illam, quæ remissione non eget. yet wee bryng studiū illud vertutis, quod Deus propter fidem comprobat & coronat in nobis: that is, though we bryng not that perfectiō of fulfilling the law, which nædeth no remission: yet we bryng that endeuour of well doing, which the Lord for faythes sake, both accepteth in vs, & also crouneth. And as for that imperfection which remayneth, God imputeth not for his Christ, who hath purchased for vs perpetuall reconciliation, and remission of synnes.

No derogation to Gods mercy, in geuing the law which we can not perform but commendation of his mercie in sauing vs notwithstandyng we be not able to performe the same.

Sirtly, by these hetherto declared, it appeareth that although we for our partes, neither by nature, nor by grace can possibly satisfie the full innocencie of the Law: yet neither is it true, which our aduersaryes doe inferre (speaking absolutly) that God hath commaunded, thynges vnpossible to man. For so-much as man hath vtterly discharged what soeuer God hath commaunded, how then can the commaundementes be sayed to be impossibly to man, which man hath fulfilled? And though we for our partes, speakyng particularly, can

not perfoꝛme the same, yet that argueth neither blasphemie to bee in vs, to say, we can not fulfill the commaundementes, noꝛ any vnrighteousnesse, oꝛ vnmercifulnesse in God, in geuing that which wee can not perfoꝛme. Foꝛ as we acknowledge God to bee iust in geuyng the Law, to declare there by what wee should be: so double wise we haue to acknowledge, and thanke his mercy, first foꝛ geuing such a person vnto vs, which hath satisfied the Law foꝛ vs: and also in not condemning vs foꝛ our partes, not fulfilling it our selues: but hath set in the Church a perpetuall remedy, which is Remissio peccatorum remission of synnes, to helpe and supply that lacketh in vs. Wherby as our aduersaries may see, that neither is any vnmercifulnesse in God, noꝛ blasphemie in vs: so wee may see, in this their doctrine to be no truth.

Remission of synnes left to ỹ Church foꝛ a perpetuall remedy of mans fragility.

Seuenthly and lastly, foꝛ so much as the Counsaile of Trident, and all oure aduersaries stand so much vpon thys argument: that the Law is not impossible to be perfoꝛmed of vs, because that

Ex Concilio Tride. cap. 11.

A note concernyng the law, how it first entered, and by whom,

God hath geuen it vnto vs, who of his Iustice can not commaunde thynges impossible: Here therefore is to be noted out of the scriptures, that they seme not sufficiently hetherto, to haue considered the first originall and enteryng of the Law: which Law, I meane the law of Nature, imprinted in the soule and conscience of euery mortall (for as touching the Law of Moises, written in outward Tables, which is but a renuyng of the law wrought in man before, wer speake not) entered first into the worlde, not so much by the voluntary purpose and will of GOD (speaking of the ordinary will of God reueled in the scriptures) as it was procured, and enforced by man himselfe, agaynst Goddes will and warning. For when man in Paradise, was in state of innocencie, he was not obediently content with that felicity wherin he was, but disobediently would nedes extende his hand to the Tree of knowledge of good and euyll: And albeeit, almighty God gaue hym sufficient warnyng before, what daunger would follow, yet

The law of god imprinted in nature not so much enforced by GOD, as sought by man hymselfe.

he

he of wilfull preſumption, would needes taſt of the fruite forbidden. Which being done, then began his eyes to bee open: then did he ſee, then did he know and then began he to couer. Now, if the law of Nature did not firſt enter with this knowledge into the world, let the aduerſaryes themſelues tell me, when it began to enter. If it did: then let them anſwere how the law firſt was geuen, whether by Gods own free motion and mere doing: or els by mans owne ſeking and procurement. To conclude therefore, if man procured the Law vpon his owne head, which when he had done, he was not able to performe, then lette vs not ſay, that God gaue a law to man, which man could not fulfill: but lette vs ſay, that mans owne wilfulneſſe procured a law to himſelfe, which afterwarde was not in his poſſibilitie to accompliſh. But of this enough. The reſt I referre to the exerciſed ſpirituall Chriſtian to muſe more vpon.

Furthermore, as touching their allegation of Chriſtes wordes: *Take my*

yoke upon you, for my yoke is sweete, and my burthen is light. &c. By which wordes, they argue the commaundementes of God to bee easye, and possible to bee kept: I aunswere, that these wordes of Christ, meane not the Law of Moses, but are to be vnderstanded, of the receyuyng of Christ to bee our Messias and sautour, and that we should become subiectes vnder his kingdome, that is, to beleue in hym, & to be his disciples: who in so doyng shall finde his yoke, and our subiection vnder hym, to bee pleasaunt & sweete. For there shall we haue remission of all our synnes, shall ouercome the deuill, and the world, shall be free from death, shall bee eased from ceremonies, shall be raysed in the resurrection to euerlastyng life, and in the meane tyme, shall tast the sweete comfortes of the holy Ghost in our hartes. &c.

What is meant by the wordes of Christ: My yok is light, my burthen is easy.

Againe where they alledge the example of Zachary and Elizabeth, whom the scripture commendeth, *To bee both iust before God, and to walk in all the commaundementes and iustifications of the Lorde. &c. Luke. 1.* To this I could aunswere

Luk. 1.

swere thus: that if Zacharie and Elizabeth were both iust before GOD, it was not because God could not, but because he would not finde fault with thē. But to let myne owne aunswere goe, I will fette sainct Hierome to aunswere hereunto, where he declareth two maner of perfections to bee in holy scriptures. One which is agreeable to the vertues of God, and is voyd of al synne, and immutable: And this (sayeth he) is appropriate onely vnto God, and was here declared in Christ. The other, which agreeth to our fragilitie, and is not pure from all synne, and is called perfect, not by comparyson to Goddes iustice, but so accompted in the knowledge of God, who seeth the good endeuour of the frayle creature, and accepteth the same: and in the same place produceth this example, both of Zacharye and Elizabeth, and also of Iob. The like aunswere also may bee gathered out of saynct Augustine, who speaking of the worthinesse, which is in iust men here, sayth that it may bee called perfect, so far as they both truely acknowledge,

Hieroni. contra Pelagianos li. 2.

August. contra duas Epist. Pelagi. Lib. 3. cap. 7.

ledge, and humbly confesse their owne imperfection goyng withall. &c. So that of the righteousnesse of Zacharye, we may say as S. Paule sayed by the righteousnesse of Abraham: *That if he haue any thyng to glory, he hath to glory with men, but not with god. In whose iudgement* (sayth Dauid) *no flesh shalbe iustified. &c.* Onely the flesh of the sonne of God excepted, *Who onely beyng iust, died for the vniuste*, as S. Peter witnesseth. Rom.4. Psal.Cxlii. 1.Pet.3.

Wherupon I ground this reason.

Argument. Zachary and Elizabeth how they are counted to be iust in Scripture & how not iust.

Christ died for the vniust:
Zachary and Elizabeth were not vniust before God, as they say:
Ergo Christ dyed not for them.

Which is absurde to graunt: So that rather this argument is to be holden a sensu contrario.

Argument.

Christ died for the vniust:
Christ died for Zachary and Elizabeth:
Ergo: Zachary and Elizabeth were vniust. &c.

Argument.

Againe. They that doe the commaundemēts doe liue therein.
Zachary and Elizabeth liued not in the commaundementes, but dyed:
Ergo, Zachary and Elizabeth did not all the commaundementes so iustely as they should. Leuit.xviii.

Thus

Thus then the righteouſneſſe, and innocencie of man beyng ouerthrowne as ye haue heard, let vs now repare to our matter againe, and ſéeke true innocencie where it is to be found, that is, in Chriſt onely, and in no fleſh els, whether he be iuſtified or vniuſtifyed, whether before Baptiſme, or after Baptiſme: whether by grace with nature, or by nature without grace. For neyther that nature is genē, nor that grace diſpenſed to any manne lyuing in this fleſh, to be found innocent by the law, ſaue onely hym of whom it is written: Non dat illi ſpiritum Deus ſecundum menſuram. i. *God geueth not to hym the ſpirit after meaſure. &c.* Let his innocēcy therefore ſtand alone, that he may be as he is, Solus ſanctus, not onely exceedyng vs by compariſon of maius and minus, but vtterly confounding vs for our vnrighteouſneſſe, knowyng what is written of vs: *There is none that doth good, no not one. &c.* And here let alſo the title of the holy father called Sanctiſſimus, fall downe for ſhame. Of his fulneſſe then let vs receiue, not as men

No fleſh innocent but Chriſt alone.

Ioh. 3.

Solus ſanctus.

Pſalme. xiiii.

No goodnes nor holyneſſe properly in mā.

hauyng

hauyng somewhat, but as vtterly emptie of all goodnesse. Let vs humble our selues with confession of humilitie, so ascribing all righteousnesse vnto hym, that we forget not, what God speaketh of our righteousnesse by his Prophet, saying: Omnes iustitiæ nostræ sicut pannus menstruatæ. i. *All our righteousnesse is like a beggarly patched peece of a defiled cloth*. Such bee our workes, not speakyng onely of our workes before iustification, but also euen they that follow after iustification, if God should loke vpon thē in iudgement without Christ, are no better.

Esay. lxiiii.

The innocencie of Christ, one of the principall causes of our redemption.

Of this innocencie of Christ Iesu, the immaculate lambe of God, I preach the more effectuously, and stand the longer, because in the same consisteth one of the principall effectes of our redemption, ioined with the effusion of his bloud. For as his perfect innocencie, without the sheddyng of his bloudde, could not serue our turne: Neither ỹ death of his bodie, without his innocent lyfe could redeeme vs. For so it behoued innocencie to redeeme iniquitie, the iust to dye

for

for the vniuſt.

Wherein appeareth the wonderous wiſedome of Gods almighty Maieſtie in worcking our redemption. Who ſeyng the generation of mankind, fallen from ſo happy a ſtate, wherein he was firſt created, into ſuch a miſerable decay, and deſtruction both of body and ſoule, and all through his owne wilfull preſumptiõ, in procuryng the neceſſitie of the law vpon his own hed, the ſtrẽgth whereof he could neither accompliſh, nor auoyde the penaltie, beyng ſubiect thereby to the power of Death, and tyranny of Sathan, wrapped in ignorance, drouned in darkenes, runnyng headlong to all Idolatrye and vanitye voyde of all regard and care of his creatour, whom neither counſayle could reforme, nor any earthly helpe reſtore, not onely beyng paſt recouery, but almoſt paſt all poſſibilytie, but that nothyng is impoſſible to vnto God: he (I ſay) of his wiſedome beholding, and of his mercie pitiyng this miſery of man, found a ſingular way for man. What was that? He would not (ſaieth *Theodoretus*)

Gods admirable wiſedome ſhewed in our redemption.

doretus) ἐξουσία μόνη, of his absolute power worke our deliueraũce, οὐδὲ ἔλεον μόνον ὁπλίσαι κατὰ τοῦ ἐξανῦροποδίσαντος τῆς ἀνθρώπου τὴν φύσιν, to vse hys owne wordes. That is in English: neither would he arme his mercy alone to sette vs out of the thraldome of hym, which had the nature of manne in captiue. No, no, mercy alone in this case could not well serue, his Iustice could not beare it. And why? The case *Theodoret* sheweth: ἵνα μὴ ἀδικονεκεῖνος προσαγγρεύσῃ τὸν ὄλεον: that is: Least if Gods mercy had saued some, and not all, the enemy which had bẽen transgressor also him selfe with all the wicked, might haue quareled, that thys mercy of God had not bẽen indifferent, but parciall to some, and not equall to all synners: and therefore the high prouidence of almighty God, wrought an other way, which was both full of mercy, and no lesse defensed with iustice: so that by this way, both his mercie is declared, his iustice salued, Sathan with the wicked and reprobate iustly condemned, the godly repentant, though

Thodoret περὶ προνοίας. Sermo.x.

Man saued not by meere absolute power, nor by meere mercy alone.

God clothed in man, fighteth for man agaynst the diuill.

though they bee synners, saued, and all this doen by true iustice: and yet God not partiall, and the same also mercifull. And what way was this? Almighty God seyng our nature ouercome by a subtle serpent, to weake to encounter with that enemie, united two natures in one person, his nature and ours together, and so clothing God in manne sent forth his person to encounter whith the deuill, and by pure innocency of his manhode, to recouer that for má, which man before had lost.

The incarnation of Christ.

Thus then commeth Christ our Lord to vs, and for vs to be incarnate, & was borne of a virgine his mother, after a miraculous maner, at whose birth the Aungels began to syng, and nature it selfe to bee astonied. After this came the eight day, in which he was Circumcised according to the Law, that by fulfilling the law, he might redeme vs from the bondage of the Law. Not long after beyng pursued of Herod, he was sent out of Iewry into Egypt wher he remained while they wer dead that sought his life, to aunswere the

Christ circumcised.

Christ flying into Egypt.

Exod.iiii.

Moses a figure of Christ.

Luk.2.

Christ baptised and reuciled of his father.

Luk.3.

type of Moses, who before he should deliuer the people, fledde into the lande of Madian, from the handes of Pharao, where he remayned till aunswere came from God that he should *returne againe into Egypt, for they are all dead* (sayed he) *that sought thy lyfe &c. Exo.4.* After this being of xii. yeares he came to the tẽple, and there thrée dayes disputed with the doctors, who then were busy no doubt about the question of Messias: where he first began to shew some little sparcle of his diuinitie, beeyng occuppyed in the worke of his father. At length groyng vp in yeres, he came to the age of thirtie or much about: when God began to reuele his sonne, more manifestly to the world, in sending the holy spirite in visible similitude of a Doue vpon hym, declaryng moreouer in audible voyce, *The same to be his welbeloued sonne, whom we must heare. Luk.3.*

Thus Jesus beyng Baptized to fulfill all righteousnesse, reueled by his father, replenished with the holy ghost, & testified by Johñ Baptist, from thence was had immediatly into the desert, as

to

to a ſtage, there to try hand to hand with the deuill. Where after he had faſted fourtie daies, and fourty nightes, (to fulfill the type of Moſes faſt, who was ſo long in the mount with God, without meat or drinke) the enemy not ignorãt, what was teſtified of him before, and yet ſéeyng hym outwardly, but as a weake man, and alſo now to ware hungry, after the infirmitie of flesh, was the more bolde to ſet vpon him. And as he firſt threw down Adam in Paradiſe by eating, ſo thinking likewiſe to ſupplant this ſecond Adam by eating, tempted him to turne ſtones to bread, and ſo after an vnlawfull maner to eate. When this would not be, he inuaded him with other ſũdry & greuous aſſaultes: But in the end he could not preuaile. Innocency held by obedience, obedience held by the word, Chriſt ouercame, man had the victory, the Deuill had the foile, the Aungels bare witneſſe, and the poore bodie of Jeſus was refreſhed.

Chriſt faſting in the deſert.

Chriſt trieth with the Deuill in the deſert.

Chriſt tempted in the deſert.

Chriſt is tempted, & ouercometh.

This done and finiſhed, Chriſt to declare his diuine power here in earth,

to the ende that men might know their Messias, comming from thence abroad, began to worke wonderfull miracles, tourning water into wine, fæding with few loaues, thousandes of men and children in the wyldernesse, helping the lame, curyng of cripples, cleansyng the Leapers, restoryng the blinde to their sight, the deaffe to their hearyng, the dumbe to their tongues, healyng all diseases amongest the people, calmyng the seas, ceasyng the windes, walking in the waters, comforting the afflicted, expellyng out deuilles by his word, opening the graues, rayssyng the dead, with other innumerable signes and wonders.

The second part of the diuision.

All which great and passyng miracles notwithstanding, the cruell Iewes yet ceased not to enuy & maligne hym, and at the last brought hym to the tormentes of death, which he with all pacience sustained. Wherein cõmeth now the second member of my diuision, to entreat of the biter paynes of Christes Passion, which he for vs suffered, for his owne part most willingly, for

their part most iniustly, for our saluation most happely, albeit for the maner of the handlyng, to all good hartes most lamentably. Touchyng the maner and handlyng whereof, forsomuch as it is sufficiently recorded in the historie of the fowre Euangelistes, I shal the lesse nede to stand long in repeatyng those thinges, which to no Christian man ought to be vnknowne. First how the malicious Priestes and Pharisels, after they had taken counsaill together, and had sent with Iudas their officers, and catchpoles with clubbes, and staues to apprehend Iesus: he seeing them, asked who they sought. They saied, Iesus of Nazareth. Twise he asked. Twise they fell backward: & twise he suffered them to rise. Whereby appeareth what Christ could haue done in sauyng himself, if he would. For power in hym there lacked not. Cause for hym to dye there was not. As his lyfe was innocent, so was there no law to condemne him. No, neither his father saluyng his Iustice, could lawfully enforce hym. Onely his owne good wyll,

Iohn.xviii.

The history of Christes passion.

and obedience to his fathers wil, it was and none other. Wherof we hear what the father himself speaketh by his Prophet saying: *If he will lay downe his life for sinne, he shall see a long lasting seede come after hym, &c, Esay 53.* Againe in the same Prophet we read: Oblatus est, quia ipse voluit. *He was offered, because he hymselfe so would. &c.*

Esay. 53.

Esay. 55.

Christ brought before Annas.

Then they took and bound him and brought hym first to Annas, father in law to Cayphas: who asked hym of his doctrine, and of his Disciples: he aunswered, *That he neuer taught in corners but openly in the Sinagoge, and in the Temple, and therfore willed them to aske them that heard hym.* Whereat one of the bishops seruauntes, a parasite, a caitife, a Swashbuckler, a rakehell, gaue hym a blow on the bleshed cheeke, asking if he aunswered the Bishop so. To whom Christ agayne mildly and couldly aunswered, saying: *If I haue spoken ill, beare witnesse of the ill: but if I haue spoken well why smitest thou me?* Frō Annas he was sent bound to Caiphas, were liyng witnesse was brought against him, that

Christ brought before Caiphas

he

he ſhould ſpeake agaynſt the Temple. Wherevnto Chriſt helde his peace. Then was he aſked and adiured to tell them true, whether he were Chriſt. To this he ſpake: *If I aunſwere you: neither will ye credite me, neither if I aſke you, ye will aunſwere, nor yet let me goe. But this I tell you, ye ſee the ſonne of man ſittyng on the right hand of the power of God, &c.* Upon this, after that the wretches, had ſcorned, reuiled, and beaten hym about the head and face, and blindfolded hym, biddyng Prophecie who did ſmite hym, they brought hym then ad brachium ſeculare, that is, to Pilate the temporall Iudge, in the Guildhall. Where were layed many accuſations againſt him, and neuer one true, that he was a ſeducer of the people, a teacher of new doctrine, and forbad tribute to be payed to Ceſar, and made hymſelf a king. Pilate then after certayne queſtions, hearyng that he was of Galile, ſent him ouer to Herode: who thinking to heare ſome newes, or to ſee ſome ſtraũge miracle, was glad to haue hym. But when Chriſt would geue hym no

Chriſt committed to the Secular power.

aunſwere, in diriſion he put hym in a long white robe, and ſent hym agayne vnto Pilate.

Math.xxvii.

Then the Prieſtes and ſeniours of the people, gathered them ſelues again in a great route, to accuſe hym before Pilat. To whoſe accuſations our bleſſed ſauyour holding his peace, gaue no worde to aunſwere. Pilat marueilyng at his ſilence, and perceiuing no cauſe in him worthy of death, and that al this proceded of willfull malice, and alſo beyng admoniſhed of his wife to haue nothyng adoe with hym, ſought meanes what he might, to deliuer hym. And for ſo much as the maner was for ỳ iudge to geue the Iewes one of the priſoners toward the feaſt of Eaſter, he aſked whither they would haue Ieſus, or Barrabas the murderer: They requyred Barrabas, to be deliuered, cryeng, crucifige, crucifige, vpon Ieſus the ſonne of the liuing God. And when Pilate aſked the what he ſhould do with theyr kyng, declaryng that he found no cauſe of death in him, they ſaid, they would no kyng but Ceſar, and if he let Ieſus go,

False accuſations agaynſt Chriſt.

Pilat ſought meanes to deliuer Chriſt,

Barrabas taken and Ieſus refuſed.

he

he was not Ceſars frend. Whereupon Pilate for feare, ſeeyng he could no other doe, called for water to waſh his handes, and ſo gaue Jeſus to the wyll of the Jewes. Who then toke Jeſus, and whē they firſt had ſcourged his bleſſed body, with as many ſtripes, ye may be ſure, as the law would geue, which were .xl. lacking one, then they toke of his coate, and put vpon hym a Scarlet paule, platting a ſharpe crown of thornes vpon his tender head, that the bloud came tricklyng downe, and put a rēede in his hand in ſted of a ſcepter. Then began the curſed Jewes again, ſome to ſmite hym vpon the head with a rēede, ſome to ſpit vpon hym, ſome to mocke and deride him, with ſcornfull knēeling and blaſphemous rebukes, ieſting and ſcoffyng at hym. (as the Philiſtines did at Sampſon, the ſame day when he whelmed the whole houſe vpon theyr heades, and ſlue them al) :To fulfil the wordes of the Prophet Eſay, which ſayeth: *Vpon whom haue ye made your ſcornes and mockes, vpon whom haue ye opened your blaſphemous mouthes, and blea*

Chriſtes bleſſed bodye ſcourged.

Sampſon a figure of Chriſt. Iudic. xvi.

Eſay. 57.

red out your tongues, you adulterous and synfull generation Esay. 57.

Thus whē the malicious multitude of the caitifes had taken their pleasure vpon hym, within the Guildhall court, the souldiers then put of his purple attire, and araiyng him agayne with hys owne coate, led hym through the Citie with his Crosse on his backe, towarde the mount of Caluary, till by the way his bodie fainting vnder the burthen, they prested one Simon of Cyren, to helpe hym with the Crosse vp the hill, and so comming to the place of Caluarie, called *Golgotha*, after they had nailed hym, hand and fot fast to the crosse, they lift hym vp betwæn twoo theeues, one of the right hand, a blessed confes, sor, whose name we know not, we may call hym S. Thēke: the other on the left hand, a blasphemous wretch.

Christ crucified in Caluary.

When they had all this done, which the good counsayle of the Lord had predeined, yet the cankered Iewes left hym not, but still continued in their furious malice, staryng at hym, and railyng vpon hym with all kynde of scornfull

full and oppzobzious blaſphemies, nod-
ding their heades, and biddyng hym,
now come downe from the croſſe, and
ſaue thy ſelf, thou that wouldeſt deſtroy
the Temple of God, and in thzée dayes
build it agayne. &c. Thus ſpake they to
fulfill the wozds of the Pſalme, ſaying:
*All they ſtared vpon me, and mocked me
they ſpake with their lips, & nodded their
heades.* And what ſpake they with their
lippes? *He truſted* (ſaid they) *in the lord
now let him come and deliuer hym: let hym
now come and ſaue hym, if he do loue him
and will haue hym. &c.* Foz ſo ſpake the
Pzinces of the Pzieſtes, and ſeniours
of the people ſaying: *Others he ſaued
but hymſelfe he can not ſaue. If he be the
King of Iſraell, let hym now come downe
from the Croſſe, and we will beleue in hym.*
While the Iewes and ỹ Pzieſtes thus
were ſcozning him, in the meane time
the Souldiours which crucified him,
dzew lottes foz his coate, becauſe it
was ſeameleſſe, and could not well bée
diuided, to fulfill the reſt of the Pſalme
that followed ſaying: *They parted my
garmentes amongeſt them, and vpon my*

Scozners of Chzist.
Pſalme. xxii.
Pſalme. xxii.
Math. xxvii.
Pſalme. xxii.

coate they drew lots. &c.

The paynes and tormentes, which this innocent Lambe of God sustayned vpon the crosse were great, the rebukes and scornes which he abidde, were greater: but especially that, which he suffered in spirite and soule was greatest of al, when as he not onely in body, decaying for weakenesse and bléedyng, but also in soule, faintyng with anguish and discomfort, began to cry with a loud voyce: *My God, my God, why hast thou forsaken me?* seming by these wordes to bée in such a case, as happeneth to Gods children sometymes, thinking with themselues, that God hath vtterly left and forsaken them: not that God did euer forsake his sonne Christ, but this was the voyce of his humanitie, teaching vs not to thinke it straunge, though one féeble hart doe faynt sometimes through dispayre, or lacke of present cõfort, as happeneth many tymes, euen to the elect children of God.

The greatest payn that Christ felt, was in his soule.

Christ in discõfort of spirit.

Dispayring mindes may cõfort them selues by the example of Christ.

After all this done, yet one thyng lacketh more to the fulfilling of the Scriptures, and finishing of his Martyrdome

tyrdome, whiche in the .lxviii. Psalme was also Prophesied of hym in these wordes: *They gaue me galle for my meate, and when I was drie, they gaue me vineger to drinke.&c.* Which here happened also. For as Christ our sauyour approchyng now to his death, began to languish in bodie, and to call for drinke, saying: sitio, there was a vessell of vineger not farre of, wherewith they filled a sponge, and so putting it vpon a rode, set it to his mouth to drinke. So little curtesye did Christ our Lord finde in his owne countrey among the Jewes, for all his so great miracles, and benefites bestowed vppon them, that in his thirst, he could not obtayne a Cup of sweete water of them. So thirstye were they of his bloud, who was so thirsty of their saluation. Which bloudy cruelty of theirs, cost them afterwarde full deare: as in the story of their destruction, notoriously to all the world did appeare. Thus after the vineger was offered hym, and he tasted a little therof, perceiuing now all thynges to be finished, he said: Consummatum est: al now

Psalme.lxviii.

Math.xxvii. Ioh.xix. Vinegar geuen to Christ to drinke.

(sayd

All thinges fi-nished, that the Scriptures spake of Christ sufferyng.

(saied he) is finished, and so it was. For whatsoeuer was prefigured, or prophecied in the scriptures before of his sufferyng, was now accomplished. First, that he should be solde to the handes of his enemies. For as Joseph was solde by Judas to the Egyptians: so was he to the Phareseis. Dauid was persecuted of his owne children and seruauntes: so was Christ. As Dauid said, Surgite, eamus hinc: the same words spake Christ in the garden. That he should come sitting vpon an Asse, poore and humble: so did he. That his frendes should all forsake hym: so did his disciples. That he should be falsly accused: so was he. That he should be scourged, & wounded for our iniquities: it came to passe. The slaying of ỹ Easter lambe declared, that he should dye an innocent at Easter: and so did he. The rosting of the lambe, declared the hot iudgement of God vpon him for our sinnes: he felt no lesse. Sampson was scorned, and derided of his enemies: But what followed? Sampson beyng thus derided, ouerthrew the house, and did more hurt

to

to them, and profit to his people by his death, then by all his life before: euen so did Christ. In Esay it was prophesied, of his beatyng about the face and chéekes: so it came to passe. In the psalmes is was foreshewed, of gorging his handes and his féete, of telling all his bones, of nodding their heades, of their opprobrious mockes, of diuiding his garment, of geuing hym bitter vinegere. In Zachary it was Prophesied, that the day also should be darkned vntill euening: and so it was. All these thynges beyng now complet, which belõged to the paynes of his bitter passion, and that Christ our heauenly sauiour, perceiued now nothing to lacke more, to the fulfilling of our redemption, immediatly vpon the same, commẽded his spirit to his fathers handes with a mighty cry, & so letting downe his head, gaue vp the ghost.

But before I come to this fynall closyng vp his life, let vs first heare and se, how Christ thus hangyng, and silent vpon the crosse, beginneth his victorye to cast out the Prince of this worlde,

and

All thinges finished, that the Scriptures spake of Christ sufferyng.

(saied he) is finished, and so it was. For whatsoeuer was prefigured, or prophecied in the scriptures before of his sufferyng, was now accomplished. First, that he should be solde to the handes of his enemies. For as Joseph was solde by Judas to the Egyptians: so was he to the Phareseis. Dauid was persecuted of his owne children and seruauntes: so was Christ. As Dauid said, Surgite, eamus hinc: the same words spake Christ in the garden. That he should come sitting vpon an Asse, poore and humble: so did he. That his frendes should all forsake hym: so did his disciples. That he should be falsly accused: so was he. That he should be scourged, & wounded for our iniquities: it came to passe. The slaying of ỹ Easter lambe declared, that he should dye an innocent at Easter: and so did he. The rosting of the lambe, declared the hot iudgement of God vpon him for our sinnes: he felt no lesse. Sampson was scorned, and derided of his enemies: But what followed? Sampson beyng thus derided, ouerthrew the house, and did more hurt

to

to them, and profit to his people by his death, then by all his life before: euen so did Christ. In Esay it was prophesied, of his beatyng about the face and chéekes: so it came to passe. In the psalmes is was foreshewed, of gorying his handes and his fæte, of telling all his bones, of nodding their heades, of their opprobrious mockes, of diuiding his garment, of geuing hym bitter vinegere. In Zachary it was Prophesied, that the day also should be darkned vntill euening; and so it was. All these thynges beyng now complet, which belõged to the paynes of his bitter passion, and that Christ our heauenly sauiour, perceiued now nothing to lacke more, to the fulfilling of our redemption, immediatly vpon the same, commẽded his spirit to his fathers handes with a mighty cry, & so letting downe his head, gaue vp the ghost.

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and

and what he saith vnto him, though not in open speach, yet in effect of spirite, and power of his passion. For thys wee must vnderstand, that the drift and purpose of Christes death, was not to fight with man, nor wrastle agaynst flesh and bloud: No, no, rather he fought for man, and prayed for them that crucified hym, saying: *Father forgiue them, they know not what they doe*. His comming and wrastlyng was agaynst an other sort, agaynst them that were stronger then man, agaynst the principates and potestates, and rulers of darknesse of this world, agaynst the spirituall subtill serpent, the old Dragon the deuill. Who when he had done, and ended his vtmost tyranny and violence agaynst hym: then Christ the puissant conquerour, where the Deuill and the world hath finished, there beginneth now to worke, reasoning with the Deuill in this effect of wordes.

Christ come not to wrastle with man, but agaynst the deuill for manne. Luk. xxiii.

Now, art thou taken (thou foule fend) & fastened in thyne owne snares. Thou proud Goliah, which thoughtest no man in all Israell able to match thee,

Prosopopeia. The oration of Christ hangyng vpon the Crosse to the Deuill.

thée, now hast thou found in Israell, a man after flesh, able not onely to match thée, but also to ouermatch thée, who with thine owne sword shall strike of thyne owne head. Thou hast digged a pit, and hast fallen into it thy selfe, and that worthely. Se whether thy wilenes ioyned with cruelty hath brought thee: So long as thou raged, and raigned (thou foule spirit) in the world, which hath béen long vnder thy tyranny, in most miserable thraldome, not for any iust Impery thou hadst of thy selfe ouer them, but for their wretched synnes, which deserued such a cruell tyrant to be set ouer them. Their wickednesse made thee strong, not thy worthynesse. Seing they were not content at the first beginning, to be gouerned by theyr Creatour, which made them, he iustly gaue them such a gouernour as they deserued, to scourge and plague them, for their vniust rebellion. And now because thou hast had such dominion, and vsed such tiranny ouer them at thy pleasure, and none able hetherto to resist thée: thou thoughtest therefore to practise the

The sinne of man, made the the Deuill strong.

" the like violence and tyranny vpon my
" poꝛe flesh also, and hast done what
" thou canst agaynst agaynst me.
" First, after my byꝛth thou diddest
" set Herod to persecute me: thou temp-
" tedst me in the desert. What meanes af
" terward diddest thou seeke to trip and
" snare me? Yet my tyme was not come.
" At length whē the howre came of dark-
" nesse, thou diddest take and bind me, &
" set thy bandoges to bayte me, false
" witnesses to accuse me, vniust Judges
" to condēne me, thy ministers to scourge
" me, thy soldiours with this sharpe gar-
" land to crowne me, thy sycophantes to
" scoꝛne me, & after thou laidest this hea-
" uie crosse vpō my shoulders, yet not cō-
" tent with that, thou hast straynes also
" my poꝛe bodie vpon the same, and nai-
" led me fast both hand and foote. In
" these my toꝛmentes, & bleding paynes
" I was dꝛy, requiryng a little dꝛinke,
" and thou gauest me vineger. All this I
" take to bee thy doyng, and no mans
" els. Foꝛ this people are but thy instru-
" mentes, and woꝛkemen. Thou art he
" that settest them on. Thou art the mai-
" ster

The crueltie of Sathan against Christ

ſter of theſe reuelles, the ryngleader of this daunce, the captayne of this crue. And as thou art the Archenemie to all mankind, ſo becauſe thou ſæſt me come in ſimilitude of ſynfull fleſh, thou art mine enemy alſo, and haſt wrought me all this villany, bringyng me to this croſſe, and makyng me a ſpectacle here to all the world: And yet not ſatiſfied with all this, after thou haſt thus hayled and nailed me to this contumelious gibbet, now to make amendes, in mockery thou biddeſt me come downe if I can, & ſaue my ſelf. Yes, Sathan, I can come downe, and wil come downe, and ſaue my ſelfe. For that power haue I, both to lay downe my ſelfe, and to take it agayne, and therefore I will ſaue my ſelfe, but ſo as I may alſo ſaue all mankynd with me: and not at thy pleaſure. I will doe it, but in ſuch order as the ſcriptures requyre. For I come therefore, to fulfill the ſcriptnres.

And ſeyng all this is now fulfilled that belongeth to my paſſion, and that thou haſt done what thy vttermoſt malice can, now where thou doeſt end,

" there will I begin to shew what I will
" and can doe. And forsomuch as thou
" hast thus fastened my bodie to thys
" crosse, I aske thée now Sathan, what
" haue I offended, or what cause haddest
" thou to doe this vnto me? Beholde thys
" bodie, with all the members thereof:
" here is my mouth, what guyle or blas-
" phemie did euer passe these lippes? My
" tongue, as it hath bẽn euer talking of
" heauenly thynges, and preaching the
" wil, and message of my heauenly father,
" ready to instruct and exhort all men,
" so what idle or angry word did it euer
" vtter? when did it euer speake euill of a
" ny, or defame any creature? or flatter
" with the truth at any tyme? What con-
" cupiscence came euer in these eyes of
" myne, or lust into my hart? My handes
" which haue alwayes bene stretched
" forth to doe all men good, thou hast
" here stretched vpon the trée: and what
" haue these handes euer committed?
" Though I haue bene striken, when did
" they euer offer to strike any? They haue
" washed poore mens fẽte, they haue
" touched & heale fouled leapers. What

harme

Non est dolus in ore eius. Esay. 53.

Christ in all partes of his bo dy and soule in- nocent.

harme haue they don to any, either mā
or childe? Whose gōdes did they euer
spoyle? what bribe or bribes came euer
within these fingers? My wearie fēte
likewise thou hast nayled to the crosse,
which neuer stept to any euill, nor walked in any wicked way, but alwayes
baue bēn occuppyed, trauailing in my
Fathers errant, and in my appointed
vocation, ready to runne and goe both
day and night to succor my neighbors,
sparyng no trauayle frō place to place,
from citie to citie, to set forth Gods
glory, and to call all men to the kingdome of life, continually labouryng afote without easement, eyther of
Horse or Mule, saue onely a little before my passion (to fulfill the Scriptures) I vsed the helpe of a sely Asse, to
ease me into the Citie. From my fēte
go to my head, which thou hast so sharply pearsed with a Crowne of thorne.
What hath this head committed or deuised, that might tourne either to the
dishonour of God, or disprofite of my
neighbour? Briefly, frō top to toe, what
part findest thou in all my body, that

" deserued thus to be handled? From my
" bodily partes, go further to the inward
" motions, and affections of the mynde:
" search me both within and without.
" What pryde, disdayne, hate, enuy
" malice, hypocrisy, vainglory, selfloue,
" did euer sturre in me? Did I not hum-
" ble, and debase my self alwaies vnder al
" men? Examine my whole life to the
" precise Law of God, and search me bo-
" die and soule, if I haue not in bodie and
" soule, honoured my Lord my God with
" bodie and soule, with all my hart, and
" my whole strength, if I haue taken his
" name in vaine, if I haue not sanctified
" the Sabboth day, if I haue not honou-
" red my father and mother, obeying my
" father to the death, euen to the death of
" the Crosse, if I haue not euer loued my
" neighbor as my self, yea, better then my
" self: if I euer lusted after my neigbors
" house, his wife, his Oxe, Asse, or any
" thyng he hath: if I haue not euer done
" to others, as I would bee done to my
" self. &c.

Obediens vsque ad mortem, mortem autem crucis. Philip. ii.

" When thou temptedst me in the de-
" sert, did I euer yeld to thy suggestions?

Haue

Haue not I alwayes resisted thée: come search (I say) and ransacke my whole life, somon a Parlament of all the wicked spirites, call also thy Scribes and Pharisеis vnto thée, trie and spie al my workes, thoughtes, cogitations, wordes, and doynges. This I say to thee, and to euery of them: which of you all can charge me with any synne? which if thou canst do, then maiest thou iustly bryng me to this confusion, and holde me in this death. But if thou canst finde no such thyng in me (as thou canst not) wherein to charge me, either to do that was agaynst the Law, or Gods Law to commaund any iote that I haue not fully obserued: then is it no right, neyther will I suffer either thée or Death to holde that, which belongeth not to you but iustly will deliuer my selfe, out of the thraldom of death, and not onely my self, but also wil deliuer them out of prison of death, whom ỹ hast hetherto captiued, & letting them out, thee onely will I chaine vp in Death, and darknesse, as a transgressour of Gods holy law, because the Law of GOD iustly

Quis ex vobis arguit me de peccato. Iohn. viii.

Venit princeps mundi huius & in me non habet quicquam. Iohn. xiiii.

Vt educas de carcere vinctum de domo carceris sedentes in tenebris. Esay. 42.

committeth to death, them that be trás-
Exo. 20. & 21. Math. v. gressours. The Law sayeth: *Thou shalt not kyll: and he that striketh & killeth shall be giltie of iudgement. &c.* And here thou hast persecuted, and layed handes vpon me, which am giltlesse, and most vniustly hast shedde innocent bloud. See, Sathan, whether thy grædines hath wrought thée. So grædie wast thou to deuour al men, that now thou hast swallowed one bone or morsell that shall choke thée, and make thée picke vp again, all ỹ euer thou hast eaten before.

Presumption of Adam. Remembrest thou not how Adá our olde progenitour, hauyng all the fruite and the whole Orchard of Paradise at his will, was not therwith content, but nédes would reach his hand to the tréé, which onely was forbidden: and by that one lost all the other, and deserued death for his disobedience? No lesse was it forbidden thée by iustice, finding no cause in me, to murder me vpon this tréé, which is ordained for the giltie, and not the innocent. And therefore for thy vnlawfull gredinesse, shalt thou bée rewarded with the same price as he

Presumption of Sathan.

was

was. For it is no reaſon, that he which was ſeduced by the, ſhould be puniſhed and thou which wert both the author of his fallyng, and now found giltie of the like tranſgreſſion thy ſelf, ſhouldeſt eſcape vnpuniſhed. As Adam therefore being Lord of Paradiſe, loſt all he had for preſuming vpon one fruite forbidden, ſo becauſe thou hauing authoritie geuē vpon al ſinners, haſt now likewiſe preſumed vppon one that is no ſinner, haſt forfeited ipſo facto, to me all thine authoritie, which thou haddeſt before: ſo that henceforth I diſcharge all wretched ſinners frō thy iuriſdiction, and ỹ power of death, whoſoeuer come to me

Auoide therefore, thou cruel murderer: ſurrender thy holde out of thy poſſeſſion: let goe thy captiues: yeld from thée thy bill of debte, wherewith thou haſt them indebted to my Father, and condemned vnto death: whom now I here diſcharge, and receiue for my people, and ſet them frée for euer. And leaſt thou ſhouldeſt thinke me herein to doe thée any wrong, or to doe more then I may, I would therefore thou ſhouldeſt

If Adam were expelled Paradiſe for talking the tree of lyfe, much more is Sathan to be expelled from his poſſeſſion, for murderyng the auctour of life.

The prince of this world ſhall be caſt out. Iohn. xxii.

Princeps mundi huius iam iudicatus eſt. Iohn. xii.

" well knowe, Sathan, that neither I will
" here procéede with thée by my absolute
" power (as I might by reason of my di-
" uine nature, which I haue united here
" to my humanity: For that were but to
" ouercome thée by my selfe, for my self):
" neither yet by méere mercy will saue
" sinners from thée, but by playne iustice
" and order of Law, I will procéede with
" thée, & in my manhode I will conquere
" thée, not for my selfe, but for man, be-
" cause in my manhode I haue satisfied
" the debt of all mankinde. Which beyng
" discharged, then good right it is, that
" the bookes should bée cancelled, so that
" thou shalt haue no more claime, nor
" title to them, neither thou, nor the
" Law neyther. For this cause I toke
" this nature of man vpon me, and came
" in similitude of synfull flesh, sufferyng
" thée all this while, to worke this extre-
" mitie agaynst me, not that I néeded for
" mine own part, to haue fallen into thy
" hand, except I would: but for their sake
" because I would cleare them out of all
" debt, whom thou hadst in durance.

Christ in his manhode payeth all the debts of man to the law.

Now therfore, whatsoeuer it is that they

they owe to my Father, or to his Law, here I offer my selfe bound, to answer by the Law, the vttermost farthyng for them. If their bodies haue offended almighty God, my bodie here maketh amendes: if theyr soules bee vnpure, my soule maketh a recompence: if the Law require life for life, bloud for bloud, hed for head, eye for eye, tooth for tooth, hand for hand, foote for foote, I set my life, my bloud, my head, eye, toothe, hart, hand, foote, and euery member of my body for theyrs. For what member in all my bodie is it, that thou hast not tormented? And though thou hast iustly condemned them, and death deserued ly hath slayn them, yet I beyng wrongfully condemned of thee, doe here abandon thy iust condemnation. And because their deserued death also shall be dissolued, as I haue payed all other debtes, so will I also pay the debt of death, and lay downe my life for them. Which beyng done, neither shalt thou, nor death, nor the Law haue any more interest vpon them. For as by disobedience of one, all his posteritie comming after hym,

Math.v.
Leuit.xxiiii.
Deut.xix.
Exo.xxi.

Death destroyed by death.

Roma.v.

were worthely condemned to death: so by the same iustice it is conueniēt, that by my obedience all my posterytie, that is, al they which issue out of me, by spirituall regeneration of fayth and baptisme, should be partakers of my lyfe.

An other Oration of Christ hangyng vpon the Crosse, to Death.

After this effect of speech, when Iesus had spoken to the Deuill, speaking likewise vnto death, he sayth to hym: And thou terrible tyrant, thou dreadfull Death, armed with the Iustice of God, the mortall enemie to all flesh, whom no man was euer able to resist, which art so ready here and so sauly, set vp by Sathan to seke my lyfe, neither shalt thou escape my handes. For as thou art the destruction of all other, so will I be thy destruction, thy Death O Death, thy sting O hell: and as I haue ouerthrowne the deuill, thy master, and expulsed hym from his kyngdome, and spoiled him of all his munitions: so will I also swallow thee vp in victory, and throw thee downe headlong for euer. And al beit I nede not to suffer thy force, vnlesse I list, for myne owne part because thou hast no power vpon me,

I will be thy Death, O Death.

From death I will redeme them.

Oze.xiii.

He shall ouerthrow Death for euer.

Esay.xxv.

and

and might therefore saue me selfe from thy cruell daunger, if I would: yet for my loue to mankinde, because their life shall not perysh, whom my death may saue, and because I wil not saue my self without them, but will deliuer thē out of thy handes, for their sakes, to pay their debt, and that by my crosse vndeserued, I may crosse them out of the booke of Death, which haue deserued death, I am content: come Death therfore, and doe thine office, I willingly here yelde my life to thee. And yet neyther will I yelde it to thy handes, nor giue it ouer at thy pleasure. And although thou come here with thine yron Coulter, or brasen maule to breake my bones, as thou doest to these here by me yet will I not suffer thee so to do to me, neyther shalt thou breake one bone of me. To fulfill the scripture, I giue ouer my life; yet not at thy will, but at mine owne pleasure. For be it knowē to thee O Death, that I haue power to lay down my life, and to resume it agayn at myne owne will. And thus Iesus speaking, bowed downe his head, and gaue vp

Exo. xii.

Iohn. 10.

" vp his spirit to the handes of his father
" and so departed.
" And now, lest ye should thinke these
" wordes of Christ aboue recited, to bee
" inuented of me, per fictionem rhetori-
cam, & not confirmed rather, per Scrip-
turam authenticam, ye shal heare what
the Lord Jesus himself speaketh out of
ỹ Prophets, and out of the Euãgelists,
and his holy Apostles, & what the ver-
tue of his passion dayly speaketh in our
hartes by his holy spirit. First ye read
in S. John, what Christ our sauiour
speakyng of sathan, sayth. *The Prince of*
Iohn.xiiii. *this world commeth, and in me he hath no-*
thing. &c. Meaning that Sathan was
commyng to lay handes vpon hym, and
had no lawful cause so to doe. And ther-
fore because he without lawfull cause,
would presume to set vppon him, we
read what followeth after in the same
Iohn.xvi. Euangelist: *Now* (saieth the lord) *is*
the prince of this world iudged. &c. And
Iohn.xii. in an other place: *Now* (saieth Christ) *is*
the iudgement of this world, now the
prince of this world shall bee cast out &c.
Also in an other place: *When the sonne*
Iohn.xii. of

of man (ſaieth our ſauyour) *ſhalbe lifted vp, I will draw all thynges to my ſelfe &c.* And in S. Luke he ſayeth: *When a ſtrong armed man watcheth his houſe, all is in peace which he poſſeſſeth: but when a ſtrõger then he commeth, and ouercommeth hym, he taketh frõ hym his munition wherin he truſted, and diuideth his goodes. &c.* In the third of Geneſis we read alſo, *That the ſeede of the woman ſhould breake the Serpentes head.* Furthermore, when we read the wordes of Moſes to Pharao, although it bee in other perſones, yet therin is repreſented, and ſhadowed to vs, the very proceeding and working of Chriſt our ſpiritual deliuerer, againſt the ſpirituall Pharao, the great prince of this world, the Deuill.

Luk. xi.

Genc. 3.

Exo. 8. 9. & 10.

And here an end of Chriſtes ſorowfull paynes. After whoſe death, the cruell tormentoures ſettyng a ſharpe ſpere to his ſide, thruſt it to his tender harte, from which eftſons ſtreamed out bloud and water, to fill vp the full raunſome of our Redemption. And thus haue ye the whole courſe of chriſtes bleſſed paſſion briefly runne ouer, with the princi-

Chriſtes hart pearſed with a ſpere.

Bloud and water iſſuyng out of Chriſtes ſide.

pall

pall partes, and circumstances thereof. Wherein hath bēen noted to you his sellyng, his bindyng, and handlyng, hys haylyng and tousyng to and fro, first to Annas, then to Caiphas, then to Pilat, from Pilat to Herode, from Herode to Pilate againe, from Pilate to the Guildhall, from the Hall to the barre, where he was falsly accused, from the barre to the Post and Piller, where he was cruelly scourged, from the Piller through the Citie, from the Citie to the mount, from the mount vp to the racke of the crosse, where no droppe of bloud was left in all his bodie. What tormētes of death were lacking? what miserie could be added more, then that he in his passiō sustayned?? Here were whippes and scourges, prickes and thornes, cordes, and ropes, buffette and blowes, mockes and mowes, rayling and reuilyng, hāmer and nailes, crosse and gibbet, thirst and vineger, rēede and speare with such like tortures, and other panges of his innocēt passion, ἐμπτύσματα, ῥάπίσματα, κολοφίσματα, to vse the wordes of *Nazianzene*: these were the instru-

A briefe somme of Christes tormentes described.

instrumentes of our redemption. All these he most pacientlye for our sakes, suffered in his blessed bodie. Which though they be now past in hym, yet is it good for vs euer, to haue them still in fresh minde and memory, not onely this Goodfriday, but euery day, both dayly and hourely: whereby we may learne dayly, to suppresse this proud flesh of oures, and so to crucify wyth hym our crooked affections. For what flesh now can well be proud: beholding our Lord and sauyour so poore of the crosse? Or who will set by the world that seeth the world to be such an extreme enemy to the sonne of God our redemer? And not onely to hym, but also to all his mẽbers to hym belongyng? Or what soule hauyng any sparke of grace, can now geue hym selfe ouer to sinne, considerying this terrible iudgement, and seuerity of God, vpon his owne naturall & onely begotten sonne, for our synnes, which synnes otherwise could not bee cleared, but by such a deare price, that is, by the hart blood of such a glorious person. But of thys

The memory of Christs passion necessary for euery Christian man.

inough,

inough, which rather would be mused vpon in your hartes, then amplified in wordes.

The third part.

Hauyng thus past ouer the paines and punishmentes of Christ, to proceed now to the third and last part of my text, it remayneth further to entreat next, of the glorious triumph of our sauiour, which consequently followed after his death. Touching which death of his, many thinges are syngularely therein to be considered, or rather to be wondered at, which passe the course of all nature, and example of all other. For to all other men so commonly it happeneth, bee they neuer so victorious Conquerours in this lyfe, that when death commeth, it conquereth them, & maketh an ende of all their triumphes. Who leaue all behinde them, and carry nothyng with them, but are carried thē selues to nothyng: but in this death of Christ all is contrary. For here death is turned to life: extreme contempt to eternall glory: pouertie to riches, misery to felicity: life endeth, and yet lyfe beginneth: death conquereth, and is conquered

The triumph of Christ beginneth.

Christes death wonderfull about the course of nature.

Difference betwene the death of Christ and of all other persones.

quered : that which is wont to bée the end to all other, is to hym a new beginning. Where other men leaue the world, there beginneth he his raygne and kingdome. That which caſteth other men downe, ſetteth him in his triumph. Such a glorious thyng was death to hym, which is ſo miſerable to all other: and not to hym alone glorious, but by hym alſo glorious to vs all: ſo that of one death riſeth a double victorye, a double triumph. He ouercommeth, and we ouercome: he triumpheth and we triumph: he by hymſelf, and we by hym. And though he ouercommeth alone, yet he ouercommeth not for hym ſelf alone, but for vs. For in his victory conſiſteth our victory: in his righteouſneſſe ſtandeth our righteouſneſſe, according to the wordes of S. Paule: *That we might be made the righteouſneſſe of God by hym. &c.*

In Chriſtes death a double victory contayned.

2. Cor. 5.

Of this glorious victory of Chriſt after his death, the Scripture in many places recordeth, as in the Goſpell of S. Luke: *So it behoueth* (ſayth he) *that Chriſt ſhould ſuffer, and afterward to en-*

Luk. xxiiii.

ter into his glory. &t. And what glorye this is, sainct Paule to the Philipians sheweth: where after he had first set forth the great humility of his obedience to death, and to the death of the Crosse, proceeding then further and wonderyng at his exaltation, sayeth:

Philip.ii.

The exaltation of Christ after his death.

Wherefore God hath exalted hym: and geuen hym a name aboue all names that in the name of IESVS *should euery knee bow both of thinges in heauen, and thinges in earth, and thinges vnder the earth, and that all tongues should confesse, that Iesus Christ is the Lord, vnto the glory of God the Father. &c.*

The kingdome of Christ.

Of his kingdome also, and of his power, followyng after his passion, thus we reade in the Euangelistes: *Repent and amend* (saieth Iohn Baptist) *for the kingdome of heauen draweth nere. &c.*

Math.iii.

And in the tenth of saynct Mathew, and in the tenth of sainct Luke, where Christ speakyng to his disciples, biddeth them goe forth and preach, saiyng: *The kingdome of heauen draweth neare. &c.*

Math.x. Luk.x.

Againe, speaking to his disciples, he telleth them that *He would not*

Math.xxvi.

drinke

drinke of that vine grape, till he drinke agayne with them in the kingdome of his father, &c. Math. xxvi. *Or while the kingdome of GOD were come.* Luke. xxii. Which kingdō first began at the crosse.

Luk.xxii.

Likewise speaking of power geuē to hym, that is, to his humanity, he sayth: *All power is geuen to me in heauen and earth. &c*, Agayne: *All thinges be geuen to me of my father. &c.* Againe, in an other place he confesseth, *That the father hath geuen all iudgement to his Sonne.* John. v. Also, *That his father had geuen vnto him power of all flesh.* John. xvii. *And I will draw all thinges to my self. &c.* John. xii. All which places are to bee vnderstanded, not absolutely in respect of his diuinitie, but of his humanitie, not as he is θεὸς, λόγος: but as he is θεὸς, ἄνθρωπος. God and man, or God in man, God clothed with man, two natures in one person vnited, so is this power geuen him. Wherby whosoeuer now will bee saued, must come to him: whosoeuer wil come to the father must come by him: who not onely is the way to lyfe, but is both the way and lyfe.

The power of Christ after his death.

Marh.xxviii. Luk.x.

Iohn.v. Iohn.xvii.

Iohn.xii.

The person of Christ is he in whom standeth all saluation.

Comparyson betwene Ioseph and Christ the brasen serpent and Christ the Temple, and the body of Christ.

As there was no corne to be had in all the countryes about Egypt, but onely by the hãdes of Joseph, who after long affliction was so highly exalted: So is there no grace, nor life, no remission, no holy Ghost now to bee loked for, but at the hãdes of this our crucified Joseph. Ye is the brasen serpent, which onely healeth the Serpentes woundes. Ye is that holy temple, where God onely is to be found and worshipped, and no where els. Without hym there is no hearyng God, no helpyng God, no God for vs at all. Ye that sæketh and searcheth any naked god without this God clothed in man, wadeth as in an Ocian Sea, where he findeth no bottome. This I speake for causes. Some such I sæ, which seme to professe a certayne forme of Religion, Sed non secundum Christum Iesum, or as S. Paule saieth, non tenentes caput, that is, *Not holding the hed.* And although nothyng be more intolerable to mans nature, then God in his naked, vnmeasurable, and incomprehensible Maiestie, as Martine Luther truely saieth: yet some such there

No helpyng nor hearyng God without Christ.

Vide Luther. in Epistolam ad Galat.

be

be phãtaſtically ſpirited, which ſettyng Chriſt a ſide, and walking in their mira bilibus ſuper ſe, wãder in their ſpeculatiue contemplations, they can not tell whether, thynking to finde out a God to ſaue them by their owne wozkes and ſeruice, which they ſhall neuer find. So the Iewe thinketh to bée ſaued by the Law of Moſes: the Turke by his Alcozan: the Papiſt by his good dædes: The Monke and Frier by his wozkes of perfection: Wherein they are all deceiued. So far is it that there is any ſauyng God, without Chriſt, that it is an hozrible thyng (to vſe the wozdes of Luther) to thinke of God wõut Chriſt.

A hozrible thing once to think of God without Chriſt.

Who ſoeuer therefeze hath to deale with God foz his iuſtification, ſaluation, remiſſion of ſinnes, and life euerlaſting, let hym ſtrayne his bzaine no further with climing ſpeculations, but hũbly ſeek and come to this incarnat God Chriſt Jeſus crucified, G O D dwellyng in man, clothed with man, Mediatour betwéene God and man, the naturall ſonne of God, and naturall ſonne of a virgine, bone of our bones,

and flesh of our flesh, and there begin his saluation (as Luther wel teacheth) where Christ beginneth his incarnation, and fall down at the manger, and at the lap of the virgine, where this child lieth, & there behold this blessed sonne, geuen to vs, borne for vs, sucking, growyng, conuersant here in middle earth, teaching, preaching, bleedyng, dyyng, risyng agayne, ascending aboue all heauens, hauyng full power aboue al thinges. And no doubt but this childe shall beare hym out, and bring hym at lēgth where he shall see face to face. In the meane season, let vs anker here in this hauen, where we shal find rest, and safe harborow, and beware we goe no farther nor lower, but onely to this crucified person, except we goe in his name and be sure to take hym with vs where soeuer we goe. If he be our kyng, whether then can the subiect goe further, then to his liege Prince & soueraigne? If he bee our Shepheard, whether can the wanderyng Sheepe seeke but to his Pastour? Whether should the desolate conscience flie but to his owne bishop?

Vide Luther in Epistolam ad Gala. fo. 18.

Who

Who is the glory to the wife, but the houſeband? Where can the member looke for ſuccour, but at the head? Or what is it that wee can lack, either in heauen or earth, but this our head, our houſeband, our Biſhop, our Paſtor our prince, and king is able to ſupply? When the people of Egypt fainted for hunger, and fought for corne, yet when they had all done, at length they wer al ſent to Joſeph to bée ſerued. In illo eſtis completi, i. *In hym ye are all complèt* ſaith ſainct Paule, as though he would ſay: there is nothing in all the world lackyng to your neceſſityes, but in hym ye haue it fully and perfectly. If ye would haue grace, peace, mercie, quietneſſe of conſcience, forgeueneſſe of ſynnes, ſpiritual comfort, giftes of the holy ghoſt, reſurrection, the fauour of God, reconciliation, heauen, and life euerlaſtyng, he hath it in his owne handes to geue you: Quia in ipſo complacuit omnem plenitudinem inhabitare. i. *For in him it hath pleaſed God that all fulnes ſhould dwell*, ſayeth S. Paule. And thus breefly ye haue heard, to what power and glo-

No flying but onely to Chriſt

Coloſ. 2. A fulneſſe in Chriſt to ſupply our neceſſities.

Coloſ. 1.

rie of Christ our sauiour is now aduanced, after his death & ignomious passiō.

The triumph of Christ after his death.

Now of his victorie and triumph a word or two. Albeit I am somewhat weary, and haue made you weary also, I feare with long standyng: yet were it pitie that such heauenly matter comming now to hand, should passe vntouched. In worldly victoryes, and great triumphes, when any famous acte is done, or prowes atchiued, the Captayne is wont to bryng ante currū triumphalem, some notable spoyle, or certaine of his principall enemies subdued by him for a spectacle to ỹ people. So Judith brought the head of Holofernes. Dauid brought the head and sword of Goliah into Hierusalem. Augustus brought signa Parthica into the Citie of Rome. Sapores kyng of Persia brought Valerian the Emperour in a golden cage. Of diuers other famous and triumphant victories we read in storyes. As of Alexander in subduyng the Barbarians: Themistocles in repellyng the Persians: Emilius the Macedonians: Scipio the sonne of Emilius agaynst

Comparyson betweene the triumph of and of other conquerours.

Anni-

Anniball, and the Numantians: Pompeius agaynst the Armenians and Asians: Cesar agaynst, Pompeius: Lucullus agaynst Mithridates: Marcellus agaynst the Scicilians and Carthaginians, with diuers mo. But amongest all victorious stratagems, and triumphes, neuer was, nor neuer shall be any to be compared, with this glorious conquest of Christ our sauyour, which excedeth all triumphes that euer were, so farre as the enemies whom he subdued were excedyng in strength aboue all enemies, that man either did, or euer could ouercome. For ỹ enemies whom those valiaunt warriers by violence, and force of souldiers oppressed, though they were able in armes, yet were they but men, and such as might bee ouercome by men. But these ouer whom this our conquerour triumphed, were such aduersaryes, as conquered euen the conquerers themselues, yea, all conquerers that euer were: whom no flesh could withstand, no sword represse, no policy auoyde. And these hath he vanquished, not by ayde of any creature,

The triumph of Christ agaynst the deuill and death.

but onely by hymself fighting alone.

Of the which aduersaryes, the first was the spirituall great Goliath the Deuill, the mighty Monarche of thys world: the other was death, the capitall enemie to all flesh and bloud. Of whose most happy ouerthrow, partely I haue touched before.

Gods wrath ceased by the death of Christ.

Besides these and with these, commeth an other great enemie, or rather greater then they, which beyng called in scripture, Inimicitia, or Ira Dei, gods heauy wrath or hatred, was a sore and intolerable aduersary to man: Whom this worthie captaine likewise put to flight and slew. And how? By his crosse, that is, in being slayne himself. Wherof we read in the scripture thus: Per crucē reconciliauit nos Deo, interficiens inimicitias semetipso. i. *By his cros he hath reconciled vs to GOD, killyng enmitie or wrath in hymself.*

Ephe. 2.

Thy triumph of christ against Synne, Hell Damnation, Expulsion,

With this wrath, or rather before this wrath and hatred of God, commeth an other strong enemie called Synne, with a cruell company of deadly aduersaries wattyng vpon hym, as hell, damnation,

nation, desperation, destruction, expulsion, the woorme of conscience, thraldom captiuitie, malediction, of which malediction, first we read in Genesis: *Cursed be the yearth for thy sake: With toile & great labour thou shalt feede thereof, and get thy bread with the sweat of thy face, till thou retourne to the earth agayn from whence thou camest, for earth thou art, & to earth thou shalt. &c.* Again, of this malediction we read: Deut. 28. *Cursed be thou in the citie, cursed in the field, cursed be all that thou hast & possessed. Cursed be thou and all thine offspring. &c.* With a number of other miserable calamityes, which not onely we may read in that Chapter pronounced agaynst vs, but dayly may feele by experience wrokyng in vs. Whereof ensue all these harde distresses, and heapes of infinite miseries, slauery, oppression vnder tyrannous persecutours, plagues, murders, warres, daungers by land, daungers by water, daungers by all elementes, seruitude, penury, prisonmentes, casualties, ruines, aduersities, iniuries feares, cares, hartbreakinges, hartburnynges,

desperation, captiuity, Malediction.

Gene. iii.

Deut. xxviii.

The manifolde maledictions belongyng to man in this life.

nynges, cruell handlinges, painfull sufferynges, sighes and sorrowes, losses, greuaunces, afflictions of bodie, afflictions of spirit: and who is able to recite all the effectes of Gods malediction layed vpon man for synne? All which heapes and multitudes of wofull malediction, the death of this our Lord and soueraigne, hath disolued and dispatched, triumphing by himself ouer them all: according to the wordes of saynct Paule: *Gala.3. Christ to rdem vs frō the curse of the law, was made for vs accursed, that the blessing of Abraham might come vpon the Gentiles, through Christ Iesus. &c.* Gala.3.

Besides these triumphes and valiant conquestes of Christ our sauiour aboue specifyed, remayneth an other triumph as glorious as all the rest, agaynst a mighty, a sore, and stout enemie, of whom all our enemies toke their force. This enemie was of so great effecte, and diuine authoritie, that so long as he raigned ouer vs, neither could wee bee safe for hym: Nor yet was it in our power by any meanes, to auoyd him from

vs.

vs. But before I beginne to ſpeake of this enemy, I will firſt here play Ioſeph ab Aramathea, & reuerendly take downe the bodie of our Lord, from the croſſe, and lay hym in the ſepulchre, till ye ſhal heare of hym, within theſe three daies more agayne. And here now hauyng taken downe the crucified body of Jeſus from the croſſe, to occuppe your eyes, and to delite your mindes, I entend, by the grace of Chriſt crucified, to ſet vp here in Paules croſſe, or rather in Chriſtes croſſe, an other Crucifixe, a new Rode vnto you, a crucifixe that may doe all Chriſtian hartes good to beholde. This Crucifixe is he that crucified all mankind, & hath brought many a man to the gallowes, to the croſſe, to the gibbet, and at laſt crucified Chriſt our ſauyour alſo. So ſeuere was he, that he ſpared none: ſo ſtrong, beyng armed with Gods iuſtice and iudgement, that none could eſcape hym. And now ſhall ye ſe him hanged vp, and crucified himſelf: the merieſt and moſt happieſt ſight, that euer came to man. Lift vp your heades therefore (O ye fayth-

Chriſt taken downe and buried.

A new crucifixe ſet vp at Paules croſſe.

The ſtrength of the law.

The triumph of Chriſt ouer the law.

full

full of the Lord) with ioyfull thankes vnto God: and as ye lamented cuē now in beholding the innocēt sonne of God wrongfully crucified, and sore tormented vppon the crosse: so now reioyce as much in beholding this newe Crucifixe, which before was a crucifier, and a Iudge, but now both iudged and crucified hymself, to all your comfortes. Ye muse peraduenture and maruaill, what great crucifixe this should bee: and no doubt a great crucifixe it is, and therfore required a great crucifier, and so he had: both great conquerours, and both themselues crucified, howbeeit, not of like greatnesse, nor of like condition: the one our Sauyour, the other our condemner: the one for a few houres crucified, the other for euer: the one wrongfully, the other iustly put to the Crosse: the one of his owne mēr will, the other of mēre force & by conquest. Of the one I haue preached vnto you already, which is Christ Iesus crucified: Of the other saint Paule now shall tell you.

The sonne of God: The Law of God, both crucified.

His name is the Law of commaundements

dementes: called otherwise χειρόγραφον ὑπεναντίον ἡμῖν ἐν δόγματι: whereof ye shall heare what S. Paule speaketh, both in the Epistle to the *Ephe.2.* and also the *Coloss.2.* *This law* (saieth he) *of commaundementes, Gods handwriting that was agaynst vs in decrees, he hath made voyd, abolished, & hath affixed to his Crosse, and spoyling principates and potestates, hath made an opē shew of them, triumphyng ouer them openly in hym selfe.* *Col.2.* And thus haue ye vpon one crosse two crucifixes, two most excellent potentates, that euer were, the sonne of God, and the Law of God, wrastling together about mans saluation, both cast downe, and both slayne vppon one crosse, howbeit not after like sort. First the sonne of God was ouerthrown, and toke the fall, not for any weakenesse in hymself, but was contented to take the foile for our victory. By this fall, the law of God in castyng him downe, was cast in his owne trippe: and forgot hym selfe. For where the Law saith: *He that doeth the commaundementes shall liue in them:* Christ kept the law, and yet contrary

Ephe.2.
Colol.2.

Crucifiing of the law.

Two Crucifixes vpon one Crosse.

The Law a transgressor in the condemnation of Christ.

trary to the law, liued not in it. Therfore as it was against al order of iustice and law, that he should be condemned, *which neuer knew any synne*: so stood it with good iustice, that the Law which offended, in condemning the innocent, should forfeite his right to him, whom he wrongfully had offended. Wherupon in conclusion it followed, that ỹ law which before was holy, profitable, immaculate, and necessary, beeyng now found a transgressour, must nedes geue place to an holier person, which neuer transgressed, and so right was taken as giltie and culpable, and fast nailed hand and foote vnto the crosse; according as we read in S. Paules wordes: *The law condemnatory which was written agaynst vs in commaundementes, he cancelled, and affixed to his Crosse, triumphyng in hym self. &c. Colosse. 2.*

The Law crucified to the Crosse of christ.

Colos. 2.

Where is to be vnderstand in crucifiyng this Law of God, not that the commandements of God are now crucified & abolished, so that they are now not to bee obeied, or practised of vs any more. S. Paule saith not, that the commaunde-

maundementes of Gods Law be crucified, but *the hand writing that was against vs in cōmaundementes to be crucified. &c.* meaning thereby the curse, malediction, or condemnation of the law to be extinguished: so that the commaundementes of God, though they teach what is to be done, yet they condemne not them that be in Christ Iesu: and though they bear rule in ẏ body, so long as it liueth here: yet they rule not ouer the conscience to condemnation. *For therefore was Christ made accursed for vs, to redeeme vs from the curse of the Law. &c. Gala. 3.* So that Christ and the Law in a true Christian conscience, are contrary and incompatible, as the Scholemen terme it: or as we may say in plaine English, are two thynges which can not stand together: but either Christ must geue place, and the Law stand: or els the Law (the condemnation of the Law I meane) must end, and Christ raigne in the conscience of the Christian penitente. For both these, Christ and the Law, Grace and malediction, can not gouerne together. But Christ the sonne of God, which

Gala. 3.

Christ and the malediction of the law can not both dwel in one conscience together.

once dyed, can dye no more, but must reigne for euer. Wherefore the Lawe with his strēgth, sting, and curse, must surcease & haue an end: so that as Christes kyngdome, first beginneth vpon ẏ crosse: euen so the kingdome of the law vpon the same Crosse, and at the same tyme expireth.

The kingdome of Christ beginneth, and the kyngdome of ẏ Law endeth both vppon one Crosse

And here commeth in that, which in scripture is called, Libertas christiana Christiā libertie. Of whiche libertie saint Paule thus writeth to the Gala. *Christ was made vnder the Law, that he might redeme them which were vnder the Law in bondage. &c.* And agayn: *In the libertie* (saith he) *wherein Christ hath set you, stand fast, and come no more vnder the yoke of bondage &c.* By which libertie is ment, not the libertie of flesh, for vs to run at large, and do what we list (as many there be now a dayes, which abuse Christian libertie to carnall licence) but the libertie belonging onely to the inward conscience of a iustified Christian, which once was in bondage of the law, not onely to obey it, but also in daunger of perpetuall death, and

Christian liberty.
Gala.3.

Against the abusers of Christian liberty.

maledictiō by disobeyng the same. Frō thys daunger Christ now hath vtterly clered all true patient, and trembling consciences, setting them at libertie, not frō the vse and exercise of the lawe, but from the dominion and authoritie iudiciall of the lawe.

The maledictiō not the vse of the law taken away.

And that is it, which sainct Paule here speaketh and meaneth, saying: *He hath dispatched the obligatiō or handwryting, that was agaynst vs in decrees, and hath crucified it fast to the Crosse, &c.* Colos. 2.

Wherein the phrase of Sanct Paules speach would be noted. If he had but said, that Christ had pluckt vs out from the daunger of the Law: or that he had stayed the sentence of iudgemēt against vs: or had reprieued vs from the cōdemnation of the Law, it had bene much, and a ioyfull matter (no doubt) of singular comfort vnto vs. For what more comfort can bee to a giltye person, cast by the Law, then to heare the peremtorie sentence of iudgement agaynst hym, stayed, reuoked, or turned away? And yet in thys comfort, some feare remaineth withall, so long as the authoritie

of the Iudge endureth, and as the Law still standeth, whom he offended.

But now marke (O ye faythfull of the Lord, especially you, that labour and be laden in conscience) and expend well the heauenly message of this worthy Apostle, what he speaketh of ỹ Law and how he speaketh. He sayth not that the sentence of iudgement is stayed and that we are pardoned, nor saith that the action is fallen, and wee reprieued. No, no, he goeth further, & telleth vs plainly, that the law which was agaynst vs, our acusour and condemner, is slayne, killed, Crucified, and nayled fast both hand and foot, and so crucified, not as Christ was, to ryse again the third day, neither hath the Law such power to rise agayn as the sonne of God did, but remaineth slayn and abolished for euer, neuer to rise agayne, nor to haue any more power agaynst them that bee in Christ Iesu. Whereby the case of our saluation standeth firme and substanciall, without all feare of iudgement and condemnation. For if there bee no accusyng nor condemnyng, but by the law,

Affixit illud cruci iux. &c.

The condemnation of the law not stained, but killed to all true Christians

Law, then to kill the Law, which kil-
leth vs, what is it els, but to diſcharge
vs from cõdemnation for euer. He that
deliuereth his frend for a tyme, out of
his enemies hand, doeth hym a plea-
ſure: but he that killeth the enemie, and
riddeth him quite out of the way, ge-
neth perpetuall ſafety. So remiſſion of
ſinnes by Chriſt, if it were for ſome ty-
mes, and not for all tymes, for ſome ſin-
nes, and not for al ſinnes, then the law
had liued ſtill. But now the killing and
crucifyng of the Law, importeth full
remiſſion to bee abſolute, and our ſafe-
tie to be perpetuall. Wherby commeth
now the ſaying of the Apoſtle to bee
true: *That there is no condemnation now
to them that be in Chriſt Ieſu, which walk
not after the fleſh, but after the ſpirit. &c.*
And why? is there no more condemna-
tion? For the Law byng ſlayn, which
was the accuſer, *who ſhall now lay accu-
ſations againſt the elect? It is God that iu-
ſtifieth, and who is he then, or where is he
that ſhall condemne?* Where is hee? If ye
will needes know where he is, ſaynct
Paule will tell you. There he is (ſayth

The killing of the law im-
porteth our ſafe-
ty to be perpe-
tuall.

Rom. 8.

he) vppon the trée, vppon the Crosse of Christ fast crucified. A dead man (saith our Prouerbe) can doe no hurt. Euen so no tremblyng conscience needeth now to feare the power of the Law, that is in Christ. Neither is there to him now any law to condemne hym, as the saied Apostle most comfortably teacheth vs saying: *Synne shall not prevayle ouer you* And why? Because the Law, *which is the power of synne*, is now dead to vs. So that like as if a woman be discharged from her first husband beyng dead, and hath maryed an other man, the first husband hath no more power ouer her: euen so wée now béeyng espoused vnto Christ our second husband, are frée vtterly from our first husband the law, and as Saint Paule in the same place saith, *are no more vnder the law*, that is, vnder the dominion and malediction of *the law*, *but vnder grace*, that is, vnder perpetuall remission of sinnes, committed not onely before our Justification, but as well also after, and duryng all our life long: adding this lesson with all (as followeth in the same place) not

Roma.vi. 2.Cor.xv.

The Law cõpared to the first husbãd Christ to the second.

Roma.vi.

that

that ſinners now ſhould ſinne the more therefore, becauſe they are vnder grace but ỹ weake infirmitie might be releiued, broken conſciences comforted, and repentyng ſynners holpen from deſperatiõ, to the praiſe of Gods glory. For as God forgeueth not ſynners, becauſe they ſhould ſinne: ſo neither doth infirmitie of falling, diminiſh the grace of Chriſt, where fayth with repentaunce worketh.

Gods great grace ought to be no encouragement to ſynne.

These thinges ſtandyng ſo, ſeeyng that our firſt husband the Law is now deceaſſed (as ſaint Paule telleth vs) let vs weigh our ſtate with the ſcriptures, and yoke our ſelues no more vnder ſubiection of the Law, from whom we are deliuered. I ſpeake not here with Ætius, Eunomius or with the Anomeã heretickes, agaynſt the due obedience of Gods holy Law (as our aduerſaries falſely bely vs) but I ſpeake with S. Paule againſt the malediction, and cõdemnation of the law, vnder whoſe iuriſdiction all we were once conteined, as the wife vnder the Law of her husband. To hym firſt we were by nature

Antipophora

Chriſtians ſet free from condemnation to the Law.

coupled, beyng to vs a sharpe and bitter housebande, and rather a tyrant or an austere warder and Scholemaster, then a husband, and could in no case be diuorced from hym, but onely by hys death. And now S. Paule here bringeth vs worde, that he is deade to vs, and we to hym: *By the body of Christ that wee may lawfully now marry an other husbande, euen hym that is risen again frō the heade, to fructify vnto God, through obedience of good life.*

Th: law dead to man And man to the law. Rom. 7.

And thus much touching the tryumphe of this glorious prince. Wherin you haue heard, what mighty and perilous ennemies he hath subdued, and all by himself, and yet not for him selfe, but for vs: For so much as the debt was not his, but ours, which he for vs did acquite. For we had forfeited to the deuill our soule, to Death our bodies, our conscience to the Law. He then takyng our quarrell in hand, trode vpon the Serpentes head, threw downe the Deuill, destroied Death, captiued captiuitie, and crucified the Law. So that the labor was his: the victory is ours,

he

he had the paines, we had the profit, according as we read in saint Jhon, chapiter 4. *Other* (saieth he) *haue laboured, and you haue entered into their labours, &c.* Also in the same place: *One* (saieth he) *soweth the grounde, and an other reapeth the fruit. &c.* Iohn.4.

Now what fruite is it that we doe reape by this blessed sowing of Christ (who not onely was the sower, but also the sede sowen) it is shewed now in the ende of our text and message, in these wordes of the Apostle:

That we might be made the righteousnesse of God by hym. &c, The text. 2.Cor.5.

In which few wordes is briefly compact all the felicity, that euer can come to mankinde. For as synne was the spring originall of all the miseryes and mischiefes, that euer happened to man before: so now righteousnesse likewise, is the originall cause that bringeth life and all goodnesse to man. Here then is righteousnesse set against sinne: two contraryes fyghting, one to counterpease with the other: both of equall force, to contrary effectes. For as sinne The fruite and effect of Christes passion.

Perfect synne and perfect righteousnesse striuing together in man.

and wickednesse was perfect in vs, which brought death and condemnation to man: so pari συμμετρία agayne that righteousnesse, which bringeth life & eternall saluation, must likewise be perfect in man. Which because it can not be found in our owne actions, it must be sought in ỹ actions of an other, and imputed to vs as our owne, which maie stand effectuall. And that is it, which the Apostle here saieth: *That we might bee made the righteousnesse of God by hym. &c.* As much to say: That wee might be accompted righteous before God, w̄ that righteousnesse, not which is in vs, and is imperfect, but which is in Christ, and by hym is imputed to vs through fayth, which iustifieth vs before God.

2. Cor. v.

Two sortes of righteousnesse in scripture to be noted.

Wherfore, we must remember here to make a distinction of Iustitia, of righteousnesse, by the scripture, which after the doctrine of S. Paule, is taken two manner of wayes. One kynde of righteousnesse is that, which is called Iustitia Dei, or Iustitia fidei, that is, the righteousnesse of God, or righteousnes

of

of fayth, and the same also may be called Iustitia passiua. The other kynd of righteousnesse is that, which is called Iustitia propria, or Iustitia operū: Our owne righteousnesse, or righteousnesse of workes. Which also in vs is called Iustitia actiua. And this distinction is necessary to be marked. Or els we shall be greatly deceiued, and wander blindfold in the doctrine of saluation.

Distinction of righteousnesse necessary

Of these two sortes of righteousnesse: The first, which is the righteousnesse of fayth, is it which onely standeth before God, and none other, and therefore is called of saynct Paule, *the righteousnesse of God*, because it hath so pleased God by his promise to accept, and impute this righteousnesse stāding by fayth in his sonne, to euerlastyng saluation. Whereupon sainct Paule to the Philippians, writing of the difference betwene these two sortes of righteousnesse, refuseth the righteousnesse of the Law, *That he might bee found in Christ, hauyng not his owne righteousnesse but the righteousnesse of Christ, which is of fayth. Phil. 3.* Again, the saied Apostle wri-

Righteousnesse of God.

Iustitia Dei called Iustitia fidei, Iustitia passiua.

Iustitia nostra. Iustitia operum Iustitia actiua. Rom.9.

wryting of the Iewes, which sought for righteousnesse, and found it not: and also of the Gentiles, which sought not for righteousnesse, and yet found it, sheweth the reason why: *Because* (saieth he) *the one sought it by workes and the Law, and came not to it: who not knowing the righteousnesse of God and seking to set vp their own righteousnesse, did not submitte them selues to the righteousnesse, which is of God. The other, who were the Gentiles, sought not for it, & yet obtained righteousnesse, that righteousnesse, which is of fayth. &c. Rom.9.* Also in the third chapiter of the same Epistle S. Paule wryting of this righteousnesse, which riseth by fayth in Christ, calleth it *Gods righteousnesse*, comming not by our workes, but by his promised imputation, in these wordes: *whō God* (saieth he) *hath set vp for a propitiation by fayth in his blond, thereby to make manifest his owne righteousnesse, in tolleratyng our synnes. &c. Rom.3.* Againe in the same chappiter his wordes be plaine and manifest: *The righteousnesse of God* (saieth he) *is by fayth in Iesus Christ, in all and vpon*

Difference betweene righteousnesse of faith and righteousnesse of workes.

Righteousnesse of God in scripture what it is.

Rom.3.

all

all that doe beleue. Roma. 3. And likewise where he writeth in the first cha. in this wise: *For the righteousnesse of God by it, is reueled from fayth to fayth. &c. Rom. 1.*

Rom. 3.

And thus haue ye heard of gods righteousnesse through faith, comming not by our workes, but by Gods grace and imputation, how S. Paule commẽdeth it, and how God alloweth it to iustification. Now as touching the other kynde of righteousnesse, which is called our righteousnesse, & commeth by mans working, & not onely by imputation, ye shal heare what the scripture reporteth *All our righteousnesse* (sayth Esay) *is likè the stained clout of a defiled womã. Esa. 64* *When ye haue done all ye cã, say* (saith our sauiour) *that ye are but vnprofitable Seruantes. Luk. 16.* Likewise S. Paule. *Ph. 3* speaking of the righteousnesse which commeth by the Law, and weighyng the same with the other righteousnesse which standeth by fayth in Christ, so greatly abhorreth that sort of righteousnesse of his owne, that he did accõpt, and so doeth still accompt al those thinges, which he thought before to be ex-

Gods righteousnesse.
Mans righteousnesse.

Esay. 64.

Luk. 17.

cellent

Phil.iii.

cellent vantage, now to be losse, and filthy doung, *That he might winne Christ, and be found in hym, not hauing hys own righteousnesse by the law, but that righteousnesse which commeth of God through fayth &c.* And thus ye see the true righteousnesse, which standeth before God, not to proceede of the law, but of fayth: not to be ours, but Goddes righteousnesse, not to be actiue, but meere passiue that is, not that we bee the agentes, or doers therof, but onely receiuers of it, at the handes of God, according as the phrase of this our texte doth rightly purport. For the Apostle sayeth not actiuely, vt nos efficeremus iusticiam Dei, that we should make or worke the righteousnes of God, but passiuely, vt efficeremur iustitia dei, *That we should bee made the righteousnes of God.* by whom: Not by our selues, lest we should glory in our selues: But by an other, that is *By hym that was made sinne for vs, & suffered hys passion for vs,* to whom be glory for euer Amen. Per illum, (*By hym*).

Iustitia actiua Iustitia passiua. The righteousnesse of a Christian is not actiue, but mere passiue.

Vt efficeremur Iustitia Dei.

Wherfore, who soeuer studyeth to be found righteous in Goddes sight, let

hym learne diligently, by the doctrine of sayncte Paule, to make a seperation, as farre as is from heauen and earth, betweene these two, that is, betweene the righteousnesse of workes, and righteousnesse of fayth, and in any wise beware he bryng none other meanes for his iustification, but onely this which the Apostle here speaketh of, per illum. *by hym*, that is, but onely fayth apprehendyng the body or person of Christ Iesus crucified.

This pronowne (per illum) aboue al other thynges ought most principally to be alwayes in our eyes, and especially in our hartes. As the eyes of the old Israelites, were willed to loke to the braken serpent for their bodily health: so haue we, for our spirituall saluation no other obiect sette before the eyes of our fayth to behold, but this (per illum) which is as the Church is wont to say: per Christum Dominum nostrum. And therfore saincte Paule concludyng this matter, doeth well adde in the latter end this same (per illum) forasmuch as this pronowne maketh vp al our religion,

ligion, and excludeth all other pronownes (per illos or per illas) and not onely pronownes, but all other nownes also both proper, and vnproper, it debarreth both Mary, James, Iohn, Paule, and Peter to, as Peter hymselfe loking vpon this pronowne (per illum) will tell vs flatly: Non est aliud nomẽ sub cœlo, there is no other name nor nowne vnder heauen, sayeth he, &c. but onely this Apostolical pronowne Demonstratiue (per illũ). I call it Apostolical, because the Apostles neuer taught no other pronowne to saluation, but this: I cal it demonstratiue, because that all true Apostolicall preachers now likewise, ought to demonstrat to the people, and to lead them by none other pronowne, but onely (per illum) and must take syngular hede, they tourne not (per) to præter). They which bryng in the testament of S. Frances, the rule of saint Benet, the order of Dominike, or merites of any other patrons, hold not the right demonstratiue (per illum) but (præter illum) doe shote, as S. Paule saieth, is a wrong marke.

Let

Let vs therefore, that bee right christians, and thinke to win, marke wel our marke, and looke well to this crucified pronowne, this person I meane (per illum) for by hym, as sainct Paule saieth, wee are made the righteousnesse of God. 2. Cor. 5. By whose passion all our enemies be subdued, all gotten, all is clered and discharged, al finished and consummate. By the bloud of whose crosse all thinges are pacified, both in heauen and earth. Coloss. 1. By the body of whose flesh, we are reconciled. Coloss. 1. By whose bloud wee haue redemption, and remission of our synnes. Ephes. 1. And we that once were farre of, are made nere vnto GOD, Ephe. 2. By whose stripes we are made whole. Esay. 53. By whose death, Death is destroyed, & life brought to light. 2. Tim. 1 And he also destroyed, which had the power of death, that is, the Deuill, and they deliuered, which liued vnder feare of death all their life in bondage. He. 2. By whose flesh is taken away the diuision, and seperation betwen God and vs. Ephes. 2. In whose one bodie, both

A briefe repetition of the fruites that come to vs by Christes death.

Coloss. 1.

Ibidem,

Ephe. i
Ephe, ii

Esay. liii
ii Timo, i

Hebre. i

Ephe, ii.

Ibidem.

Rom.v.

Gala.3.
2.Cor.8.
Ephesi.3.
1.Iohn.2.

1.Corin.1.

Math.1.

Iohn.1.

Coloss.2.
Roma.4.
Rom,5.

Ephe.3.
Coloss.2.
Iona.1.
Jonas cast into the sea, a figure of Christ.

Iewes and Gentiles are united to one God. Ephes. 2. By whose obedience we are made iust. Rom 5. By whose righteousnesse we are iustifyed to life. Ibidē. By whose curse wée are blessed frō malediction of the law: Gala. 3. By whose pouerty we are rich. 2. Cor. 8. Who is our peace. Ephes. 2. Who is our aduocate with the Father, and the propitiatiō for our synnes. 1. Iohn. 2. Who was made of God for vs our wisedome, righteousnesse, sanctification, and redemption. 1. Cor. 1. Who saueth his people from all their sinnes. Math. 1. Who taketh away the synnes of the worlde. Iohn. 1. Who hath torne a peces the obligation agaynst vs. Colos. 2. Who iustifieth the wicked by fayth. Rom. 4. By whom we are at peace wō God. Ro. 5. by whom we haue boldnesse to enter with all confidence through fayth in hym. Ephe 3. In whom we are made ful and complet. Coloss. 2. Jonas was not so sone cast out of the ship into the sea, but the tempesteous windes ceassed by and by, & stetit mare a feruore suo. Ionas. 1 The Paschall Lambe was no soner

slayne

slayne, and his blood vppon the postes, but the people euen the same night were deliuered out of Pharaos thraldome. Exo. 12.

The paschall Lamb. Exo. 12.

Infinite it were to expresse, and ioyfull to beholde in the scriptures, all the admirable treasures and richesse, contained in this principal pronowne of al pronownes (per illum) which haue no end in them. But because this sermon must haue an end: wherewith I haue wearied you enough, and my self more: therefore not to ouerweary you with more prolixity: I thinke good to cease after I shall adde a word or two, to shew you to whom, & by what meanes these excellent benefites of Christes passion are to be applied. Wherof needfull it is somewhat to bee saied. For as all wee Christians agree in this, that Christ is our redemer, and that he died for the synnes of the world: so all wee agree not in this, by what meanes the merites of Christes passion, are to bee applied vnto vs.

Our aduersaryes, which hold with the church of Rome, and persecute vs

The meane cause wereby the merites of Christes passiō be applied to vs

Error of the Papistes in applying the merites of Christes passion by wrong meanes.

for holding with the Gospell, say, that the meane cause, or instrumental cause or condition, whereby the Passion of Christ is made auayleable and effectes ous to vs, is not onely our fayth in Christ, but diuers and sundry other helpes they ioyne besides: as auricular confession, contrition sufficient, and satisfaction, propiciatory sacrifice of the Masse, pardons and indulgences of the Pope, the storehouse of the church, merites and inuocation of sayntes, to beleue the Church of Rome, and to bee subiect to the bishop thereof. And these they take as necessary matters to saluation, which vnlesse a man doe annexe withall, as tyme and occasion serueth, the death of Christ can not be applied (say they) as meritorious alone to saluation. Other concurrentes also they adde besides these aboue named, which albeit they touch not so nere the necessity of saluation, yet they help wel forward, and augment the working and merites of Christes passion, to our saluation. And these they compte to bee merites of superogation, Counsailes,

workes

woꝛkes of perfection, buildyng of Monaſteries, geuing to churches, hearyng of Maſſes, entryng to religion, auſteritie of life, keppyng of vowes, wilfull pouerty, and ſuch like.

Contrary to this doctrine, wée affirme with the woꝛd of God, that as the bloud of our Sauyour is the onely materiall cauſe, and the pꝛomiſe of God in his woꝛd, the foꝛmall cauſe of our ſaluation: So againe wée ſay, that the ſame pꝛomiſe of God in his woꝛd, ſtandeth frée and firme, without any condition at all, as of neceſſitie annexed to iuſtification, ſaue onely one, which is fayth in Chꝛiſt. Foꝛ although woꝛkes of mercy and charity, be alſo required in ſcripture, yet that is not, becauſe the doctrine of pꝛomiſe requireth them, as conditions to the act of iuſtifying, but becauſe the doctrine of the Law requireth them, as neceſſary duetyes to the inſtitution of life. Of this pꝛomiſe beyng frée and abſolute, without all other conditions, ſaynct Paule thus playnly teſtifyeth & teacheth: *Therefore by fayth* (ſaieth he) *commeth the inheritaunce, as*

Pꝛemiſe of iuſtification hath no condition annexed, but fayth alone.

Doctrine of pꝛomiſe, Doctrine of the law, are diuers.

Roma 4.

Promise of inheritaunce standeth firme by S Paule, Ergo it standeth not by workes.

after grace, because the promise might be firme and sure to all the seede, &c. In which wordes ye see no condition required to promise, but onely fayth: and why other conditions be excluded, ye heare ỹ cause also: *For that the promise* (sayth he) *might be sure.* And why sure? For els if it should depend vpon workes and merites of men, it were alwaies vnsure and vncertayn. For who euer knoweth, when he hath done and deserued enough? And therefore it is, that we say, fayth onely Justifieth: because the Scripture teacheth vs to be saued by promise, which promise were no promise, if it stod vpon conditions. A gift that standeth vpon conditions, can not be called a frée gift. And if the inheritaunce come by the Law, then it commeth not of promise. Now lyke euerlastyng, saieth the Scripture, is the gift of God, & commeth not of workes.

Galat.3.

When the womans sæde was first promised to Adam, what had he deserued? God promised to Abraham a sæde wherein all nations should bee blessed, of frée gift, without all conditions, be-

Gene.iii.

Gene.12.

Gene.11.

fore

fore he came out of his countrey, to follow the Lord. The same Abraham had Isaac his sonne, by Sara his wife: also Isaac had Iacob by Rebecca, and yet both Abraham and Isaac, with their wiues, were past all strength to haue children, before God kept his promise. What deserued the tribes of Israell, when God deliuered them from ỹ bondage of Pharao? In the third of Exodus, God promised to Moses to geue the people, a land of Milke and Hony: yet we read of no condition annexed to that promise, and though their desertes in the desert were very simple, yet God kept his promise. What made Iacob loued, and Esau hated? the sonne of the freewoman to be receiued, and the sonne of the bondwoman to be cast out? not deseruing, but election: not the Law of workes, but the promise of God. How was the thron of Dauid established for euer, and the throne of Saule refused? not by weighyng their merites, but by election of promise, wout conditions. Euen so it hath pleased God through Christ his sonne to geue to his little

Gene.xxi.
Gene.25.
Example of Gods promise to be free.

Exod.3.

flocke a kyngdome, which kyngdome because he hath promised onely to faith and hath no other conditions annexed, therefore we holding vpon the frē promise, say: that fayth onely iustifieth vs, not denying many thinges els, to be required to the action of life: but excludyng them as conditions in the acte of iustifying, which office of iustifying goeth onely with faith in Scripture, and hath none other condition, or mean annexed to it.

To the action of life many thynges required.

To the act of iustifying onely fayth requyred

Now, to defyne what this fayth is that iustifieth, here is to be vnderstand, that the true fayth, whereupon dependeth the whole condition of our iustifyng, must euer loke to his right obiect, which is the body of Christ, the sonne of God crucified. For els many kindes there be of fayth: as euery thing that is true may be beleued, but not the beleuyng of euery true thyng doeth iustifie. He that beleueth there is but one GOD, which created all thinges of nought, beleueth truely. And of this fayth speaketh sayncte James: Tu credis quod vnus est Deus, &c. Iames. 2.

True fayth what it is, examined.

Iames. 2.

yet this

this fayth without the obiect of Christ crucified, iustifieth not. Likewise he that beleueth God to bee iust, omnipotent, mercifull, & that he is true of promise, beleueth wel, & holdeth the truth. So he that beleueth that God hath hys election from the beginning, & so perswadeth hymselfe to be one of the same elect and predestinate, hath a good belief, and is wel perswaded. But yet the same perswasion, vnlesse it apprehend the right obiect withall, serueth not to saluation. The Iew though he say, ỹ he beleueth in one God, maker of heauen and earth, and perswadeth him self that God hath elected the sæd of Abraham, and be neuer so deuout in his prayers, charitable in his almes, or precise in keppng the law, and beleueth neuer so stedfastly, that GOD is true of promise, yet is he neuer the nerer to saluation for all this. No more is the Turke in doyng and beleuyng all the same. Briefly, what soeuer religion, rule, sect profession, perswasion, or speculation, bee it neuer so contemplatiue, or what soeuer fayth or belicfe it be, that is not

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Diuers sortes of fayth.

ioyned with this obiect, and grounded vpon this head corner stone: that faith may goe with a certayne truth, but goeth not with true iustification.

What fayth iustifyeth.

Onely the fayth which to iustification auayleth, is that fayth whose obiect is the body and Passion of Iesus Christ crucified. Like as in the act of healyng the eyes of the Israelites, and the body of the brasen serpent went together: So in the act of iustifiyng these two, Fayth and Christ, haue a mutual relation, and must alwayes concurre. Fayth as the action which apprehendeth: Christ as the obiect which is apprehended. So that neither the passion of Christ saueth without fayth, neither Fayth helpeth, vnlesse it be in Christ his obiect.

Christ crucified, onely the obiect of fayth.

Of this obiect we read in many places of the Scripture: *Come to me all ye that labour and be heauy laden. &c, Who so beleueth in me, I will rayse hym vp in the last day. &c. Ye beleue in God, beleue also in me. He that beleueth in me hath euerlastyng life. &c. Without me ye cã do nothing. &c. Whosoeuer beleueth in hym,*

Math. 11. Math. 9.

Iohn. 14. Ibidem.

Iohn. 15.

Iohn. 3.

shall not

not perish, but haue euerlasting life. &c. He that is in me. &c. He that loueth me. &c, He that heareth me. &c. He that abideth in me. &c. He that receiueth me. &c Except he eat my flesh, and drinke my bloud. &c. That they may reciene remission of synnes through their fayth in me. &c To hym all the Prophetes geue witnesse, to haue remission of synnes, whosoeuer beleueth in his name. &c. He that beleueth & is Baptised. &c. He that beleueth in me, shall doe the workes that I doe, and greater then these. &c. Of such like places the scripture is full: wherein appereth the Uerbe of beleuyng, neuer to goe without his pronowne, nor fayth without his obiect. Iohn.xv. Iohn.6. Actes.10. Math.28. Iohn.14.

Furthermore, as this iustifyng fayth goeth euer with his obiect, so to the same fayth also must bee requyred, that it stand not onely in outward profession, in words, in toong & talke, as swimming onely in the lips, nor in outward formes, in shewes and gestures onely, which is but a dead and an idle fayth, makyng an hypocrite before men, rather then a iustifed mã before God, but must

Fayth in words onely professed deceiueth men. Fayth inwardly sturryng by workes iustifieth before God,

must enter further into the inwarde hart: and as the sustenaunce of the soule must inwardly bee receiued and digested. For as sustenaunce of bread and drinke, being holden onely in the hand, or gazed vpon with the eye nourisheth not, except the same be inwardly receiued, and conueighed into the stomacke: and yet neither agayn the receiuyng of euery thing, sustayneth mans bodye, except it bee meat and drinke, which haue their condition properly to nourish: in like sort is it with fayth. For as beleeuyng of euery truth, or fayth of euery obiect saueth not, but that fayth onely, which is in Christes bloud: So neither againe doeth the same bloud of Christ profite vs, except by fayth it be inwardly receiued. And as the Sunne, Fountayne of all light, shineth not but onely to such, which haue eyes to see, nor yet to them, vnlesse they open their eyes to receiue light: So the bodye of Christ Crucified, beyng the materiall sustenaunce onely of our soules, it followeth that the same sustenaunce must bee receiued by fayth into our inward

Similitude betweene the bread and the bodye of Christ.

Fayth the onely meane which receiueth the bodye of Christ.

hartes

hartes, or els it is not effectuall. And therefore Christ toke bread, and called it by the name of his bodie, to be eaten and receiued,

Upon which premisses thus discussed, now I come to the definition of iustifying fayth, which by the doctrine of saint Paule is this: An inward apprehending in hart, of Christ Jesus the Sonne of God, beleuyng by his death freely to be purged from our synnes, and to be iustified by his resurrection.

Iustifying faith defined.

And this fayth, because it is the onely condition, which the promise of God requyreth in scripture to our Iustification, and none other: therefore we with the Scripture say, that fayth onely of all actions, qualities, giftes, motions, or sciences in man, doeth onely iustify: not excluding thereby good workes from Christian life, but onely from the office of iustifiyng: not seperatyng fayth from workes, but distinguyshing their endes: concludyng thus, that good workes bee effectes of Christian fayth, not causes of iustification. But this doctrine as it hath many aduersaryes, and

Fayth onely iustifyeth, and ỹ reason why.

Good workes ỹ effectes of fayth not causes of iustification.

great

great obiections: so it requireth a more copious tractation. In the meane time briefly to shew how good workes bee the effectes of faith, ye shall heare what S. Paule saieth in the matter: whereby marke I pray you, the genealogie of good workes. *Fayth* (saith he) *which worketh by loue &c, Gala. 5.* Where ye se first how fayth gendereth loue: Loue begetteth good workes: loue followeth fayth, good workes follow loue, fayth goeth before as mother to them both. And this is the right and naturall genealogy of good workes. Loue in man commonly neuer beginneth, vnlesse it be prouoked by some commoditie: and how then shall a man hartely begin to loue God, except he first se his loue and benefites of Christ his sonne toward him? Or how shall a man worke luely except first he loue hartely? And therefore in the doctrine of the Church of Rome, which of late hath so darkned these mercies of God in Christ, I marueil how either a man could loue well or liue well.

Gala. 5.

The genealogy of good workes

But of this enough, and here an end: not

The peroration

not for lacke of matter, but for very wearinesse. I haue ouerspent the time, I se, and my voyce likewise, and almost me selfe also. In stãding vpon these matters I haue stood so long, as I am weary of standyng. Wherefore I shall desire you: looke for no solemne peroration of me. Onely in sted of a repitition, I will conclude with a little short exhortation, as weary as I am: praying you, as I first began, according to the wordes of my message: Rogamus pro Christo, I pray you for Christes loue, and not I alone, but all the ministers and messengers of Christ in all England with me, doe pray you with S. Paule, & with all the Apostles of Christ and not we onely, yea, God himselfe by all his Apostles, ministers, and messengers, we all doe pray and entreat you, not as messengers of men, nor of any Bishop, no, nor of the Bishop of Rome. The Bishop of Rome, if he be a true bishop, is but a messenger hmself, & that onely in his owne Dioces, where he is Bishop. In Christs name we pray you that you, what, or whersoeuer you be,

that

that haue bẽn hetherto straũgers, vnacquainted, or enemies vnto God, now ye will draw nere, and bée reconciled, and be frendes, not with the Bishoppe, whom we cal Pope of Rome, who as I vnderstand of late hath sent his procutours, and messengers to reconcile you to hym. Alacke he is no God, nor yet good man, his reconciliation can doe vs no good, and is not worth a rush. Our message is, that ye will be reconciled vnto the lyuing God. And as you haue long tasted of his wrath, so now begin to tast his frendship. A better frend ye can not haue. Yea, to say the truth, no other frend ye lacke but hym. Whom if ye haue your frend, no enemy can do you hurt. If he be your enemy, no frend can doe any good. His frendship if ye desire, ye nede not seke it far, it is here offered vnto you for takyng. But then ye must take it while it is offered. Behold now the acceptable yere: yet is the good tyme: the golden tyme: yet is the day of saluation: yet to day lasteth, and the gate yet is open, wherein the wise virgines may enter: but if it bée once

Gods frendship freely offered.

2. Cor. 6.

Math. xxv.

shut

shut againe, the folyth virgines shall neuer haue it open any moze. Ye that bée rich, remember your cosin Diues, the rich man in hell. Who, because in his life time, whē he might haue whole fountaines of fauour, refused, afterwarde would haue had one dzop of water, and could not. Take therfoze while it is offered. Refuse not, least ye bée refused. Craue and haue. Come and spare not. Bée bolde and feare not. Foz what should let you to be bolde, hauyng such a patrone to make your way foz you: If Gods wzath doe feare you, he hath killed it: If ye dzead the Law, he hath hanged it. If your hart condemne you he is greater then your hart. If ye bée sicke, he came therefoze, to play the Phisition. If ye bée hungry, he is the bzead of life. If ye be pooze, he was made pooze foz you, to make you rich. If Goddes curse lye vpon you, he was accursed foz you. If ye be sinful, he was made synne foz you, that you might bée made the righteousnesse of GOD by hym. What can we haue moze of him, oz what can he do moze foz vs then this

Gods frendship not to be refused

which is all: For he that hath bestowed his owne sonne vpon vs, how can it be, but he wil geue with him Omnia, all thynges to vs? Omnia vestra sunt. i. *All thinges be yours*, saieth the Lord to vs, by his Apostle,

1. Cor. 3.

Which beyng so, seing then he hath done so much for you, remember your duties again, and say with the Psalme: Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicē salutaris accipiam. &c. i. *What shal I render vnto the Lord for all his benefites towardes me? I will take the cup of saluation, and call vpō the name of the Lord. Psal. 116.* Dearely beloued brethren and countreymen, how dearely he hath loued you, ye see: requite his loue with loue agayne. He hath called you to fauor and grace: vse it, abuse it not. Yesterday ye were sicke and weake: this day with his bloud he hath recouered you, with his woundes he hath cured you. This day I call euery day, when soeuer a synner repenteth his synne, and tourneth to Christ. Yesterday ye were synners: this day he hath purged you, and made you righteous

Psal. 116.

Euery day is Goodfriday to euery good christian man.

teous. Remember what ye were, and kepe you as ye are, and ſinne no more. Yeſterday thou waſt a pitious Thananite, ſtouping & ſhrinking downe with thy backe to the ground, eightene yeres together. Luke. 13. This day the death of Chriſt hath loſed thee of thy bandes, and ſet thee ſtraight, go vpright now, and crooke downe to the death no more. Yeſterday thou waſt pitiouſly araied with the ſely woman, which hauing the bloudy iſſue twelue yeres, and hauyng ſpent all her ſubſtaunce vppon the Phiſitions, came and touched his coat, and *ſtole health from him: this day not the coate, but the bloudde of Chriſt hath cured thy bloudineſſe, now fall into ſuch bloudy diſeaſes no more. Thou waſt yeſterday a lame criple, frō eight and thirty yeres, lying by ẏ water pole, and haddeſt no man to caſt thee into the pole, John. 5. now is one come, not to throw thee into the water, but to throw water vpon thee. euen from his owne hart: wherefore beyng now made whole, go thy waies, and cary away thy bedde, let thy long bed

Luke. 13.

Luk. 8.

God ſed vs no ſuch theeues.

Iohn. 5.

of lasinesse cary thée no more. With what a mighty voyce cried Christ to Lazarus? So loud he cried, that the dead heard hym, and came out of hys graue. Lazarus was dead but fower daies. Thou hast layne stinking in thy sepulchre so many yeres. Now cōmeth one, and saieth: Come out Lazarus. Come out therefore, and cast away thy headcloth, and winding sheete from thee, *And be no more like them that goe downe to the pitte*. Yesterday thou wast a foule leaper, to day thou art made cleane, take hēde of the like scab hereafter. Yesterday thy hand was dried, and benummed by an olde disease called φειδωλία, pinching tenacitye: now commeth one, and biddeth thee holde out thy hande, and geueth thée a plaster. A soueraigne plaster for such a drie hand, is this: Dispersit, dedit pauperibus, iustitia eius manet in seculum seculi. i. *He hath distributed and geuen to the poore, his righteousnesse remayneth for euer. Psal. 111.*

Iohn. 12.

Math: 8.

Luk. 6.

Psalme. 111.

A petition for pouerty of Lōdon.

And here haue I sute to my Lorde Mayor, before forgotten, but now remembred

membred. God geue, it may ſpéede, ſo ſhal his honour with all this flouryſhing Citie I truſt, ſpeede the better. My ſute is for the poore: not for one poore man or two, but for the whole pouertye in generall of thys Citie. For ſomuch as I well vnderſtand ſuch a way, to be deuiſed by Gods good prouidẽce, for the ſuccour of all the poore inhabitauntes of this citye, ſo that there ſhall hereafter néede, neither beggyng in the ſtréetes, nor yet in Pulpittes any more and the ſame deuiſe to lacke but a little ſettyng forwarde through authoritie: My humble petition therefore is euen for his ſake, which was made poore for vs all, that my Lord Maior that now is, or that ſhall hereafter ſucéede, with the ſage Senatours of this Citie: grauely perpendyng the caſe, if they ſhall finde the ſame deuiſe neither hurtful to the Hoſpitals, nor chargefull to the Citie in allurying beggars, but rather a meanes neceſſary to auoyd idle counterfactes, and profitable for the ſuſtentation of the true néedie, eſpecially in this tyme of plague, and now in tyme

of Sommer, before winter approcheth then that they ioynyng their consent and authoritye, with the approbation of their reuerend Ordinary, and learned Bishop of this Sea, who with his graue Archdeacons, doe all well allow of the same, will geue their furtherance herein, and put that in vre, or at least in probation of tyme, which yet lieth in forme, and tarieth but onely the happy consent of their authoritye. Thus much I thought by the way to begge of you in this Sermon, because there should neede no more beggyng in other Sermons hereafter. And I pray God this may be the last, if it be his will. If this city of London through diligence of good Preachers, bee now planted in such ripe doctrine, as God be thanked it is, and hath the name thereof aboue all Cities, and quarters of England besides, how requisyte is it then, with this your forwardnesse of good doctrine to bee ioyned like readinesse of good worckyng. Let it not be seene or sayed in London, that here is a great talking of the Gospell, and little walking after

An exhortation to Londoners.

the

the Goſpell. And if your preachers doe rightly teach you, that by fayth onely in Chriſt, you are iuſtified, now let not the Papiſts thē falſly outface you, that your preachers teach you no good workes: neither let thē vpbraid your chriſtian knowledge, for lacke of Chriſtian conuerſation; but rather by good liuing ſtop their mouthes, that either by your workes ye may winne them, to glorify your Father which is in heauen, or at leaſt they may haue no occaſion to cauill, which would carpe your fayth.

How fayth is alone, and not alone.

Trueth is, that by faith alone (in reſpect of other workes of the Law) ye are iuſtified, as your preachers teach. And yet the ſame faith being alone, ſhe is not alone. In her office alone, in practiſe not alone. The Quéene, though in her ſtate and office ſhe bée alone, yet ſhe goeth not without her maides of honor after her. The office of the eye alone is in the head to ſe, yet the eie is not without other members of the body, which haue alſo their officies to them appropriate. Let euery thyng ſtand in hys proper charge and office: yet muſt eue-

Fayth alone in his office.

ry thyng nede in some respect the so-
ciety of an other. The rote sucketh of
the ground, the bodie receiueth of the
rote, the braunch taketh of the bodye,
the fruite shoteth out of the braunch.
These successiuely goe together. So
fayth grounded vpon Christes passion,
fayth geueth the sap of loue, loue blos-
someth forth in good workes. In fayth
therefore be constant, in loue feruent, in
workes diligent, and in doctrine kepe
order. Let not the effect presume be-
fore the cause, nor the daughter goe be-
fore the mother. Worke well, not for
iustification, but for loue. Loue not be-
cause God should loue you, but because
he hath loued you, & hath iustified you
therfore beyng now iustified, loue him,
and for his loue obey hym.

Order in doc-
trine.

Exhortation
vnto good
workes.

And thus kepyng a right order, let
vs ioyne as spirituall men, these spiri-
tuall matters together, and play the
right ioyners, ioynyng not as many do
now a dayes, house to house, land to
land, Lordship to lordship, office to of-
fice, bagge to bagge, benefice to bene-
fice, parsonage to vicarage, prebend to

prebende,

prebende, with a deanry for a vantage, liuyng to lyuing, an other liuyng to that, and for all that, yet neuer contented, so long as we liue. How this Deuelish πλεονεξία commeth into the heades of some Christian ministers, I can not but muse. These ioynynges bee nought. If we will be true Gospellers, we must learne an other ioining, a better ioyning then this, which is crescere de virtute in virtutem, de fide in fidem to ioyne workes to workes, fayth to fayth, fayth to workes, and good workes to fayth, as did Paule and James, and so to ioyne sainct Paule and saynct James together. There hath beene a long contention, and much adoe in the Church, how to ioyne and reconcile these two Apostles together. And though in preaching much haue beene said, and learning shewed, yet whē al is saied, there is none can ioyne these two together better, then you your selues, to whom we preach. And how is that? Ioyne the liuely fayth of saynct Paule, with the good workes of saynct James and bryng both these into one life: and

That is, vnsaciable gredinesse neuer contented

How to reconcile Paule and James together.

then hast thou reconciled them both, and so shalt thou be sure to be iustifyed, both before God by Paules fayth, and before men by saint James workes. And this is a perfect and a natural coniunction, when fayth goeth with workes, life with doctrine, practise with knowledge, zeale with science, expressing with professing, keeping with hearing, deedes with wordes, which bee tãquam comites indiuidui, & in a christian mans life, would not bee sundered one from the other. Faith without workes maketh but a carnall Gospeller. Workes without fayth, make but a Pharisaical hypocrite. But then they must goe in their right order together, the handmayd not before the mistresse. In cause of Iustification, and peace of conscience, fayth standeth alone which doeth all.

Ioyning of fayth and workes.

The right order how fayth & workes be occupied, and how they dwell together.

For fayth hath winges and flieth vp to heauen, and there holdeth the promise, and wrastleth with the law, with Gods iudgement, and with the conscience of man for euerlasting lyfe. Charity and workes haue no winges, but tary

tary below, and are occupied betwene neighbour and neighbour, and are as busie in earth, as faith is in heauen: so that neither be idle, but both labouring. And though they be diuersly occupied in sundery functions, yet are they both dwelling, as Martha and Mary, in one house, that is in the life of euery true christian, linked and coupled as sisters, with a true Christian copulatiue together. Of this coniunction copulatiue, Christ our sauiour thus speaketh: *Blessed be they* (saith he) *which heare the word of God.* Here is faith: marke now the copulatiue Et, *and which keepeth the same, &c.* Likewise saint Paule vsyng the same copulatiue, saith: Habens fidē & bonam conscientiam. i. *Hauyng faith, & a good conscience &c.*

Coniunction copulatiue. Luc. 8.

1. Tim. 1.

This Christian copulatiue I beseech you (christian brethren) practise now in your liues, so that you abounding in fayth, may abounde also in good workes: and as ye abound in workes that be good, so ye will abstain from all that is contrary, ioyning with this copulatiue of good workes, the negatiue also

so

Titus.2.

so of euill workes, mentioned in the Epistle of sainct Paule to Titus: where he exhorteth vs, *That we deniyng or renouncyng impiety, and our worldly desires, will liue soberly, iustly & godly in thys present life. &c.* To conclude here with this exhortation of S. Paule, I beseech you with him, that you beyng the deare and reconciled children now of God, will shake of, and renounce your former impieties, and appetites of this world. I say, not this impietie or that impietie, this synne or that synne. I say not here as other are wont to preach vnto you, to leaue your Usury, your oppression, your bribing, your deceitfull artes, with other such like. No, no, I go further then so. This I say: leaue and cast away the whole world from you: which is nothing els but a great heape, or a Chaos, or a confusion of all abominations packt, as in one fardell together. This world I say, cast cleane away, with all his appertenaunces from you. For what haue we to doe that bee Christians, with this damned and execrable world? Christ hath conquered it, hath redeme

The world a Chaos or a cōfusion of all iniquity.

redemed you from it. The Deuill possesseth it, & will you possesse it also with hym? Hath Christ taken such paynes for you, to bryng you out of Egypt, and yet you will not come? To bee in the world, to liue in the world, and to occupye the world, I say not agaynst it: neither doe I meane in castyng away the world, that you should cast away your riches, your possessions, your offices, promotions & dignities: but that you should cast away your affections from them. Vse them, but abuse them not: haue them, but as trifles, and as though ye had them not: make of them, but make not your God of them. Neither be ye conformed (saith S. Paule) after the shape of this world, but with Galat. v.
Saynct Paule bee ye crucified to the world, and let the world bee crucifyed to you. Now what phantasy, what vanity, what brauery, and bribery, what proylyng and formoylyng is amongest you in this world for worldly thynges for Gold and Siluer, that is, for redde earth and white earth, as though Christ had neuer come to redeme you

vnto

vnto an other world then this? What meane you my brethren and countreymen of Englande: heauen is yours, both heauen & earth is yours: Christ hath reconciled you, his bloud hath purged you, his faith doeth iustifie you, his appearyng shall glorify you. God is yours, all is yours, all shalbe yours. And what should moue you thē to passe for this world so much, which passeth away, and, as you shall sée I trust shortly, shall perysh before your eies. Come quickly Lord Jesu wee beséech thée. The spirit of Christ Jesus our sauior, and the might of his Maiestie which was crucified for your sinnes, preserue you from this synfull world, and from the corruption thereof, to the day of his glorious comming. Come quickly Lorde Jesu for thy glory, to whom with the father and the holy ghost be glory for euer.

Amen.

¶ The

¶ *The prayer in this Sermon made for the Church and all the states thereof.*

O Lord Jesus Christ, sonne of the liuing God, who waste crucifyed for our sinnes, and diddest rise againe for our iustification, and ascending vp to heauē, raignest now at the right hand of the father, with full power and authority rulyng and dispolyng all thynges acording to thine owne gratious and glorious purpose: we sinfull creatures, and yet seruauntes and members of thy church, doe prostrate our selues, and our prayers before thy imperiall Maiesty, hauyng no other patron, nor aduocate to spede our suites, or to resort vnto but thee alone, beseeching thy goodnesse to be good to thy poore Church militant here in this wretched earth, sometymes a rych Church, a large Church, an vniuersall Church, spred farre and wide through the whole compasse of the earth, now driuen into a narrow corner of the world, and hath much neede of thy gratious helpe. First the Turke with his sword, what landes, what nations, and countries, what empeires, kingdomes, and prouinces with Cities innumerable hath he wonne, not from vs, but from thee? Where thy name was wont to be inuocated, thy word preached, thy Sacramentes administred, there now remayneth barbarous Mahumet, with his filthye Alcoran. The florysshing Churches in Asia, the learned Churches of Grecia, the manifold Churches in Africa, which were wont to serue thee, now

are

Prayer for the vniuersall Church.

The manifold daungers to the Church in these latter dayes.

are gone from thee. The seuen Churches of Asia, with their candlesticks (whom thou diddest so well forewarne) are now remoued. All the Churches where thy dylygente Apostle Sainct Paule, thy Apostle Peter, and Iohn, and other Apostles so laboriously trauayled, preaching, and writing to plant thy Gospell, are now gone from thy Gospel. In all the kyngdome of Syria, Palestina, Arabia, Persia, in all Armenia, and the Empire of Capadocia, through the whole compasse of Asia, with Egypt, and with Africa also (vnles amongest the farre Ethiopians, some old steppes of Christianitie peraduenture yet doe remayne) eyther els in all Asia and Africa, thy Church hath not one foote of free land, but all is tourned either to infidility, or to captiuitie, what socuer pertaineth to thee. And if Asia and Africa onely were decayed, the decay were great, but yet the defection were not so vniuersall. Now of Europa a greate part also is shronke from thy Church. All Thracia with the Empyre of Constantinople, all Grecia, Epyrus, Illyricum, and now of late all the kyngdome almost of Hungaria, wyth much of Austria, with lamentable slaughter of Christian bloud is wasted and all become Turkes. Onely a little angle of the weast partes yet remayneth in somme profession of thy name. But here, a lacke, commeth an other mischiefe as greate, or greater then the other. For the Turke with his swoorde is not so cruell, but the Bishoppe of Rome on the other side is more fierce & bitter agaynst vs, sturryng vp his Bishops to burne vs, his confederates to conspire our destruction, setting kynges agaynst their subiectes, and subiectes disloy-

Daungers by the bishop of Rome, and his fellowes.

ally

ally to rebell agaynſt their princes, and all for thy name. Such diſſention and hoiſtility ſathā hath ſent amongeſt vs, that Turkes bee not more enemies to Chriſtians, then Chriſtians to Chriſtians, Papiſtes to Proteſtantes: yea Proteſtantes with Proteſtantes do not agree, but fall out for trifles. So that the poore little flocke of thy Church diſtreſſed on euery ſyde, hath neither reſt without, nor peace within, nor place almoſt in the world where to abide, but may cry now from the earth, euen as thine own reuerence cryed once from thy croſſe: My God, my God, why haſt thou forſaken me?

Amongeſt vs Engliſhmen here in England, after ſo great ſtormes of perſecution, and cruell murder of ſo many martyres, it hath pleaſed thy grace to geue vs theſe Aſcion dayes, which yet we enioy, and beſech thy mercifull goodneſſe ſtill they may continue. But here alſo alacke, what ſhould wee ſay? So many enemies we haue, that enuy vs this reſt and trāquility, and doe what they can to diſturbe it. They which be frendes and louers of the Byſhop of Rome, although they eate the fat of the land, and haue the beſt preferrmentes and offices, and liue moſt at eaſe, and aple nothing: yet are they not therewith content. They grudge, they mutter and murmure, they conſpire and take on agaynſt vs. It fretteth them that we liue by them or with them, and cannot abide that wee ſhould draw the bare breathing of the ayre, when they haue all the moſt liberty of the land. And albeit thy ſingulare goodneſſe hath geuen them a Queene ſo calme, ſo patient, ſo mercifull, more like a naturall mother then a Princes, to gouerne ouer them, ſuch as neither they nor their aunciters, euer read of in the

Prayer for the Church of England.

ſtories of this land before: yet all this will not calme them: their vnquiet ſpirit is not yet content: they repine and rebell, and needes would haue, with the Frogges of Æſope, a Ciconia, an Italian ſtraunger, the Byſhop of Rome, to play Rex ouer them, and care not if all the world were ſet a fire, ſo they with their Italian Lord might raigne alone. So fond are we Engliſh men of ſtraunge and forrain thinges: ſo vnnaturall to our ſelues: ſo greedy of newfangle noueltie, neuer contented with any ſtate long to continue, be it neuer ſo good: and furthermore ſo cruell one to an other, that we thinke our life not quiet, vnleſſe it be ſeaſoned with the bloud of other. For that is their hope, that is all their gapyng and lookyng, that is their golden day, their day of Jubile, which they thirſt for ſo much: not to haue the lord to come in the cloudes but to haue our bloud, & to ſpill our liues. That that is it which they would haue, and long ſince would haue had their willes vpon vs, had not thy gracious pitie and mercy, rayſed vp to vs this our mercifull Queene, thy ſeruaunt Elizabeth, ſomewhat to ſtay their furie. For whom as we moſt condignely geue thee moſt hartye thankes, ſo likewiſe we beſech thy heauenly Maieſty, that as thou haſt geuen her vnto vs, and haſt from ſo manifold daungers, preſerued her before ſhe was Queene, ſo now in her royall eſtate, ſhe may continually be preſerued, not onely from the handes, but from all malignant deuiſes wrought, attempted, or cõceiued of enemies, both ghoſtly and bodily againſt her. In this her gouernement be her gouernour, we beſech thee: ſo ſhall her maieſty well gouerne vs, if firſt ſhe be gouerned by the. Multiply her raign with many dayes, and her yeres with much felicity,

Prayer for the Queene.

licity, with aboundance of peace, and life ghostly That as she hath now doubled the yeres of her sister and brother: So (if it bee thy pleasure) she may ouergrow in reignyng, the raygne of her Father.

And because no gouernement can long stand without good counsell, neither can any counsell be good, except it be prospered by the, blesse therfore we beseech thee, both her Maiestie, and her honourable Counsell, that both they rightly vnderstand what is to bee done, and shee accordingly may accomplish that they doe counsell, to thy glory, and furtheraunce of the Gospell, and publicke wealth of this realme.

Prayer for the Counsell.

Furthermore we beseech thee (Lord Iesu) who with the maiestie of thy generation, doost drown all nobility, being the onely sonne of God, heire and Lord of all thynges. blesse the nobility of this realme, and of other Christian realmes, so as they Christianly agreeyng among themselues: may submitte their Nobilyty to serue thee, or els let them feele (O Lord) what a friuolous thyng is the Nobility, which is without thee.

Prayer for the Nobility.

Likewise to all magistrates, such as be aduaunced to authority, or placed in office, by what name or title soeuer, geue we beseech thee a carefull conscience, vprightly to discharge their duety, that as they be publicke persons to serue the common wealth, so they abuse not their office to their priuate gaine, nor priuate reuenge of theyr owne affections, but that iustice beyng administred without bribery, and equity balanced without cruelty or partiality, thynges that be amisse may be reformed, vice abandoned, truth supported, innocencie releued, Gods glory maintained, & the common wealth truely serued.

Prayer for the Magistrates.

Prayer for the Bishops and Pastours.

But especially to thy spirituall Ministers Bishops, and pastours of thy Church, graunt we beseech thee (O lord Prince of al Pastours) ỹ they following ỹ steps of thee, of thy Apostles and holy Martirs, may seke those thyngs which be not their owne, but onely which be thine: not caryng how many benefites, nor what great Byshoprikes they haue, but how well they can guide those they haue. Geue them such zeale of thy church, as may deuour them, and graunt them such salt, wherwith the whole people may be seasoned, and which may neuer be vnsauery, but quickened dayly by thy holy spirit, whereby thy flock by them may be preserued.

Prayer for the People and the whole state of the Realme.

In generall geue to all the people, and the whole state of this Realme, such brotherly vnity in knowledge of thy truth, and such obedience to their superiours, as they neither prouoke the scourge of God agaynst them, nor their princes sword to be drawen agaynst her will, out of the scabberd of long sufferaunce where it hath beene long hid. Especially giue thy Gospell long continuaunce amongest vs. And if our sinnes haue deserued the contrary, graunt vs we beseech thee with an earnest repentaunce of that which is past to ioyne a hartye purpose of amendement to come.

Prayer for conuersion of the Papistes.

And forasmuch as the Bishop of Rome is wont on this Goodfryday, and euery Goodfryday, to accurse vs damned heretickes, wee here curse not hym, but pray for hym, that he with al his pertakers, either may be turned to a better truth, or els, we pray thee (gracious Lord) that we neuer agree with hym in doctrine, and that he may so curse vs still, and neuer blesse vs more as he blessed vs in Queene Maries tyme. God of his mercy keepe away that blessing from vs.

Fynally

A Postscript.

Finally in steede of the Popes blessing, geue vs thy blessyng Lord we beseech thee, and conserue the peace of thy Church, and course of thy blessed Gospell. Helpe them that be needy and afflicted. Comfort them that labour and be heauy laden. And aboue all thynges continue, and increase our faith. And forasmuch as thy poore little flocke, can scarse haue any place or rest in this world, come Lord, we beseech thee, with thy Factum est, and make an end, that this world may haue no more tyme nor place here, and that thy Church may haue rest for euer. Apoc. 21. 6.

For these and all other necessities requysite to be begged and prayed for, asking in Christes name, and as he hath taught vs, let vs, say the lordes prayer. Our Father which art in. &c.

A Postscript to the Papistes.

BEcause here remayneth behinde an empty page of whit paper, to be supplied with some writing or other: I thought no better matter for my purpose, then to wryte a worde or two to you which holde so deuoutly with the procedinges of Rome, craning at your handes that for so much as the controuersies betweene you and vs are weighty, and chiefly stand vpon the effect and working of Christes passion, you will therefore geue the reading hereof, either to consent to the doctrine if ye thinke it consonant:

or to refute the same if ye mislike it. My saying and meaning is this.

That if ye finde by the scripture of God, or any approued Doctor, that the sacrificed body of the sonne of God suffering once vpon the crosse on goodfriday, is not the onely materiall and sufficient cause of our perfect saluation, remission of synnes, and iustification.

Or that the promise of God (which is to saluation) standeth not free, without any condition of worke or workes to be added to that effect saue onely fayth in that person.

Or that fayth in Christ, is not onely ỹ mean and instrument, whereby this passion is made to vs effectually: you will bring out your proues shew forth your learning, & what you can say. And if ye will not let the word be iudge: yet let the world heare your reasons, let truth with iudgement be tried, let railing, triflyng, and scofkyng goe. Bloud and persecution is no way to finde truth, but to blind trueth. The scriptures in matter of saluation are playn and euident, teachyng simply without trope or figure, and sone will try the cause.

By the which scriptures, if you shall find the contrary to be true, that is, that the passion of Christ crucified, is the onely materiall and efficient cause immediate, which worketh our saluation, which appeaseth Gods wrath, and pacifieth all thinges in heauen and in earth, taketh away the sinnes of the world, and disanulleth the dānation, and malediction of the Law for euer, frō all them that be in Christ Iesu.

And that the promise of God to saluation in Christ, is free without condition of any works of the Law to the same end to be annexed, saue onely fayth.

And

A Postscript.

And that the same fayth in Christ is onely ỹ meane and condition, whereby the passion of Christ worketh, and the promise of God geueth to vs iustification: these verities, I say, thus standing by the scripture, seing our iustificatiō and remission of sinnes standeth consūmate by Christ, free by promise, and assured by fayth: then declare vnto vs, I beseech you, which so magnify the religion of Rome, how standeth ỹ Gods religion, your auricular confessiō for loosyng of synnes, satisfaction for the same, workes of perfection and supererogation, Masses, Trētalles, your propitiatory Sacrifice, praying of Sainctes, and to Sainctes departed, Pardons Purgatory for clensyng of synne, building and entryng into Monasteryes for remission of sins Pilgrimages, Stations of Rome, Jubileys, straitnesse of orders, with an infinite number of such like. All which implementes of your church to what vse now do they serue, or how can they stand with the scripture, but either they must derogate from Christes passion, or els the passion of Christ must needes make them voyd.

For the same Christ Jesus crucified, I desire you therefore, if ye se these euidences to bee true, then bee reconciled to the truth, and as S. Paule desireth you, Reconciliemini Deo. Let the Religion of God stand simple as he left it himself. Mans additions in Gods matters bee but phantasies. In other matters adde what ye list. But in matter and cause of saluation, christ left nothing behinde him to be added any more, either by Apostles, or Martires, or bishops, or any other, but hath consūmate the perfection therof fully by himselfe, leauyng nothing therin vnperfect. Whereunto he that addeth, blasphemeth, and doeth no lesse then infringe the Testa-

ment

ment of the Lord. As the presumption is great, so I exhort you in the Lord to beware, remembring the warning of S. Paule: That if any Apostle, or Aungell from heauen shall preach any other Gospell besides that which is receiued and planted. &c. ye know what followeth,

Gala. 1.

The Lord of grace open your eyes to see, and your hartes to embrace the knowledge of his truth, to his glory, and your spiritual comfort, and euerlasting life in him.

AMEN.

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Cum Priuilegio Regiæ Maiestatis.